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John Osgood
April 1850



THE
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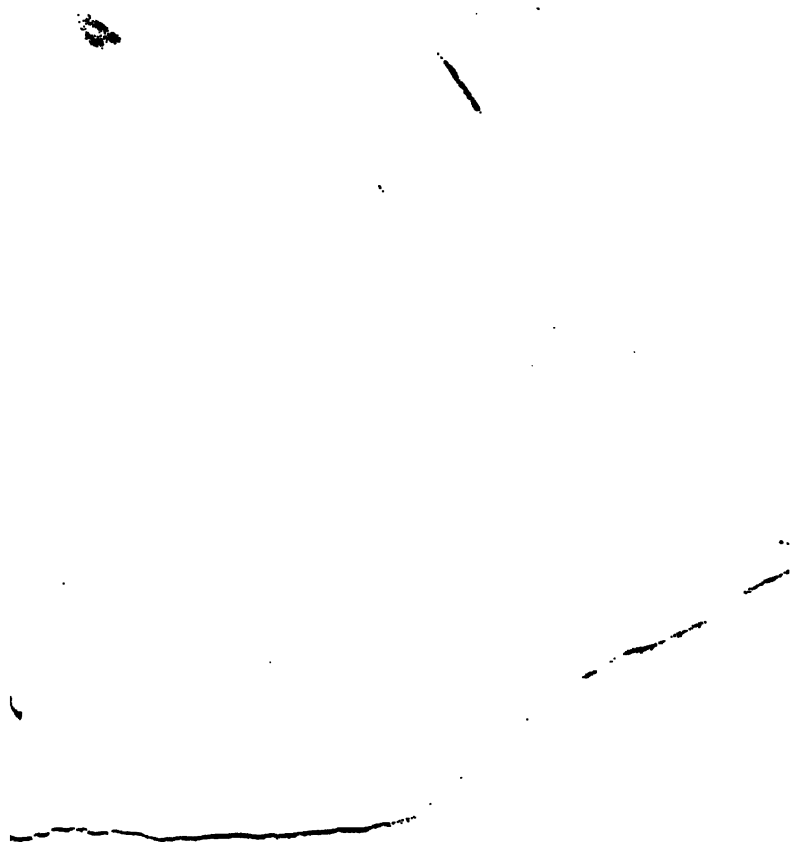
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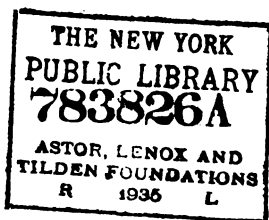
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NEW
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1874

BOSTON:
OTIS CLAPP, SCHOOL STREET.

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This little work is taken from the Apocalypse Explained, beginning with No. 1091 and ending with No. 1229. As it is there published it cannot be read continuously without considerable difficulty, it being a work which is distinct and complete in itself, and yet added in small portions to the sections of another work, which is also complete in itself. To obviate this difficulty and thus to make this treatise more extensively useful, it has been thought advisable to publish it separately.

The present edition of 1841 has been carefully revised, and the translation is believed to be improved.

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BOSTON:
PRINTED BY FREEMAN AND BOLLES,
WASHINGTON STREET.

CONTENTS.

	Page.
The Athanasian Creed,.....	1
The state of faith and love with man in this world, and afterwards in the other into which he comes after death,.....	2
That the doctrine of faith which has its name from Athanasius, leaves a clear idea whilst it is reading, that there are three per- sons, and hence that there are three unanimous Gods, and an obscure idea that God is one, and so obscure, that it does not re- move the idea of three Gods,.....	10
That the same doctrine leaves a clear idea that the Lord has a Di- vine and a Human, or that the Lord is God and Man, but an ob- scure idea that the Divine and Human of the Lord are one per- son, and that his Divine is in his Human as the soul in the body,	12
That nevertheless all things contained in that doctrine, from begin- ning to end, both such as are clear and such as are obscure, agree and coincide with the truth, if instead of saying that God is one in essence and three in person, it be believed, as the real truth is, that God is one both in essence and person,.....	15
The agreement of all things of the Athanasian doctrine with this truth, that God is one both in essence and person, in whom is a trinity (trinum),.....	16
The agreement of the Athanasian doctrine with this truth, that the Human of the Lord is Divine by virtue of the Divine which was in him from conception,.....	18
That this has come to pass by the Divine Providence of the Lord,	19
That in the Lord there is a trinity (trinum), the Divine Itself, which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit,.....	20
Of the Life Itself, which is God, and of the Divine attributes, Eternity, Infinity and Omnipotence,.....	26
The laws of Divine order respecting man's reformation, regenera- tion, and consequent salvation, which are called laws of Divine Providence,.....	36
Of the first and second law of Divine Providence,.....	39
— third Law of Divine Providence,.....	42
— fourth law of Divine Providence,.....	51
— fifth law of Divine Providence,.....	54
— sixth law of Divine Providence,.....	57
— seventh law of Divine Providence,.....	59
— eighth law of Divine Providence,.....	62
— ninth law of Divine Providence,.....	71
— tenth law of Divine Providence,.....	82
Of the life of animals and the soul of vegetables,.....	90
Of the Divine Omnipresence and Omniscience,.....	103

100

ATHANASIAN CREED.

1. " Whosoever will be saved it is altogether necessary for him to keep the catholic faith; which faith unless every one shall keep whole and entire without doubt, he shall perish everlastingly. The catholic faith is this, that we worship one God in trinity, and trinity in unity; neither commixing the persons, nor separating the substance (essence). For there is one person of the Father, another of the Son, and another of the Holy Spirit, but the Divinity of the Father, of the Son, and of the Holy Spirit, is one and the same, the glory equal, and the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreate, the Son is uncreate, and the Holy Spirit is uncreate. The Father is infinite, the Son infinite, and the Holy Spirit infinite. The Father eternal, the Son eternal, and the Holy Spirit eternal: and yet there are not three eternals, but one eternal; and there are not three infinities, nor three uncreate, but one uncreate and one infinite. In like manner as the Father is omnipotent, so the Son is omnipotent, and the Holy Spirit is omnipotent: and yet there are not three omnipotents, but one omnipotent. As the Father is God, so the Son is God, and the Holy Spirit is God: and yet there are not three Gods, but one God. Although the Father is Lord, the Son is Lord, and the Holy Spirit is Lord, still there are not three Lords, but one Lord: for as we are obliged, by the christian verity, to acknowledge every person by himself to be God and Lord, yet are we forbidden by the catholic religion to say there be three Gods or three Lords (according to others, we cannot, from the christian faith, make mention of three Gods or three Lords.) The Father was made of none, neither created nor born. The Son is of the Father alone, not made, nor created, but born.

The Holy Spirit is of the Father and of the Son, neither made, nor created, nor born, but proceeding. Thus there is one Father, not three Fathers, one Son, not three Sons, one Holy Spirit, not three Holy Spirits. And in this trinity none is prior or posterior to the other, neither is he greater or less than the other; but all the three persons are together eternal, and are altogether equal. So that in all things, as was before said, the unity in trinity and the trinity in unity is to be worshiped; (according to others, three persons in one Godhead, and one God in three persons is to be worshiped). Wherefore, whoever would be saved, should thus think of the trinity. It is also further necessary for salvation, that he believe rightly the incarnation of our Lord Jesus Christ; (according to others, that he constantly believe that our Lord Jesus Christ is true man). For the true faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and man, God of the substance (or essence; according to others, nature) of the Father, born before the world, and man of the substance, (according to others, nature) of the mother, born in the world: perfect God and perfect Man, consisting of a rational soul and a human body: equal to the Father as to the Divine, and inferior to (according to others, less than) the Father as to the Human. Who, although God and man, yet they are not two, but one Christ: one, not by conversion of the Divine Essence into the Human (of the Divinity into body), but by assumption of the Human Essence into the Divine (into God); one altogether, not by commixture of essence (of substance), but by unity of person (according to others, because they are one person): for as the rational soul and body are one man, so God and man is one Christ. Who suffered for our salvation, descended into hell, and reascended on the third day from the dead, and ascended into heaven, and sitteth on the right hand of the Father God Almighty; from whence he is about to come to judge the living and the dead. At whose coming all men shall rise again with their bodies; and they who have done good things shall enter into life eternal, and they who have done evil things, into eternal fire. This is the catholic faith, which unless a man believe faithfully, he cannot be saved. Glory to God the Father and Son and Holy Spirit. As it was in the beginning, is now, and shall be forever, word without end. Amen."

2. This is the doctrine concerning God received throughout the whole christian world, because received from a (gen-

eral) council. But, before we take that doctrine into examination, an *arcantum* concerning the state of faith and of love with man in this world, and afterwards in the other, into which he comes after death, shall be made known; for until this be made known, man knows no other than that every one, without any regard to his faith, may be let into heaven and be saved by the Divine mercy; whence is the erroneous belief of the Roman Catholics, that heaven is open to man at the good pleasure of the pope, and by the favor of his vicars. The *arcantum* is this, that all the thoughts of man diffuse themselves into the spiritual world, in every direction, not unlike the rays of light diffused from flame. Inasmuch as the spiritual world consists of heaven and hell; and heaven consists of innumerable societies, and in like manner hell, hence the thoughts of man must needs diffuse themselves into societies; spiritual thoughts, which relate to the Lord, to love and faith in him, and to the truths and goods of heaven and the church, into heavenly societies; but thoughts merely natural, which relate to self and the world, and the love thereof, and not to God at the same time, into infernal societies. That there is such an extension and determination of all the thoughts of man, has hitherto been unknown, because it was unknown what the quality of heaven is, and what the quality of hell, thus that they consist of societies, consequently that there is an extension of the thoughts of man into another world than the natural, into which latter world there is indeed an extension of the sight of his eyes; but it is the spiritual world into which thought extends itself, and it is the natural world into which vision extends itself, since the thought of the mind is spiritual, and the vision of the eye is natural. That there is an extension of all the thoughts of man into societies of the spiritual world, and that no thought can be given without such extension, has been so testified to me from the experience of many years, that with all faith, I can assert it to be true. In a word, man with his head is in the spiritual world, as with his body he is in the natural world: by head is here meant his mind, consisting of understanding, thought, will, and love; and by body is here meant his senses, which are seeing, hearing, smelling, taste, and touch: and whereas man as to his head, that is, as to his mind, is in the spiritual world, therefore he is either in heaven or in hell, and where the mind is, there the whole man is with head and body, when he becomes a spirit; and man is altogether of a quality

agreeable to his conjunction with the societies of the spiritual world, being an angel of a quality agreeable to his conjunction with the societies of heaven, or a devil of a quality agreeable to his conjunction with the societies of hell.

3. From what has been said, it is evident that the thoughts of man are extensions into societies either heavenly or infernal, and that unless they were extensions they would be no thoughts; for the thought of man is as the sight of his eyes, which, unless it had extension out of itself, would either be no sight, or be blindness. But man's love is what determines his thoughts into societies, good love determining them into heavenly societies, and evil love into infernal societies: for the universal heaven is arranged into societies, according to all the varieties of the affections which are of love, in general, in species, and in particular; on the other hand, hell is arranged into societies according to the lusts of the love of evil, opposite to the affections of the love of good. Man's love is comparatively as fire, and his thoughts are as rays of light thence derived; if the love be good, then the thoughts, which are as rays, are truths; if the love be evil, the thoughts which are as rays, are falsities. Thoughts derived from good love, which are truths, tend towards heaven, but thoughts derived from evil love, which are falsities, tend towards hell, and conjoin, infit, and as it were inoculate themselves into homogeneous societies, viz. such as are of like love, so entirely, that the man is altogether one with those societies. Man, by love to the Lord, is an image of him: the Lord is Divine love, and in heaven before the angels he appears as a sun: from that sun proceeds light and heat, light is Divine truth, and heat is Divine good; from these two is the universal heaven, and all the societies of heaven. The Lord's love with man, who is an image of him, is as fire from that sun, from which fire in like manner proceed light and heat: the light is the truth of faith, and the heat is the good of love, each from the Lord, and each ingenerated in the societies with which the man's love acts in unity. That man from creation is an image and likeness of God, is evident from Genesis i. 26, and the reason why he is an image and likeness of the Lord by love, is, because man by love is in the Lord and the Lord in him, John xiv. 20, 21. In a word, there cannot exist the smallest portion of thought, but what has reception given it in some society, not with the individuals or angels of the society, but with the affection of love, from which and in which that society is; hence it is,

that angels are not conscious of any thing respecting the influx, neither does that influx in any manner disturb the society. From these considerations the above truth is evident, that man is in conjunction with heaven whilst he lives in the world, and likewise in consociation with angels, although both men and angels are ignorant of it; the cause of their ignorance is, because the thought of man is natural, and the thought of an angel spiritual, which make one only by correspondences. Inasmuch as man, by the thoughts of his love, is inaugurated into societies either of heaven or hell, therefore, when he comes into the spiritual world, as is the case immediately after death, his quality is known merely by the extensions of his thoughts into societies, and thus every one is explored; he is also reformed by the admissions of thoughts into societies of heaven, and he is condemned by immersions of his thoughts into societies of hell.

4. Since man, at his birth, is not in any society either heavenly or infernal, inasmuch as he is without thought, and yet is born for eternal life, it follows that, in process of time, he either opens heaven to himself, or opens hell, and enters into societies, and becomes an inhabitant either of heaven or of hell, even while he is an inhabitant of the world: the reason why man becomes an inhabitant there is, because in the spiritual world is his real habitation, and, as it is called, his country, for he is to live there to eternity, after he has lived a few years in the natural world. From these considerations, it may be concluded, how necessary it is for man to know, what opens heaven with him, and introduces him into its societies; also, what opens hell with him, and introduces him into its societies; this will be shown in the following articles: and suffice it to observe at present, that man lets himself into societies of heaven successively more and more, according to increments of wisdom, and into more and more interior societies successively, according to increments of the love of good; also, in proportion as heaven is opened to him, in the same proportion hell is closed: nevertheless, man himself opens to himself hell, but heaven is opened to man by the Lord.

5. The first and primary thought, which opens heaven to man, is thought concerning God; the reason is, because God is the All of heaven, insomuch that whether you speak of heaven or of God it is the same thing; the Divine principles which make the angels to be angels, of whom heaven consists, taken together, are God; hence it is, that thought

concerning God is the first and primary of all thoughts which open heaven to man, for it is the head and sum of all truths and loves celestial and spiritual. But there is given the thought of light and there is given the thought of love, the thought of light alone being the knowledge that God is, which appears as acknowledgment, but still is not so. By the thought of light man has presence in heaven, but not conjunction with heaven: for the light of thought, alone, does not conjoin, but exhibits man present to the Lord and to angels, inasmuch as that light is like winter-light, in which man sees with equal clearness as in summer-light, but which nevertheless does not conjoin itself to the earth, nor to any tree, shrub, flower, or grass: every man, also, has implanted in him the faculty of thinking about God, and, likewise, of understanding those things which are of God, by virtue of the light of heaven, but the thought alone of that light, which is intellectual thought, merely constitutes his presence before the Lord and before the angels, as was said above. When man is in intellectual thought alone concerning God and concerning those things which are of God, he then appears to the angels from afar as an image of ivory or of marble, which can walk and utter sounds, but in whose face and in whose sound there is yet no life; and so, likewise, he appears to the angels, comparatively, as a tree appears in time of winter, with naked branches without leaves, of which, nevertheless, some hope is cherished, that it will be covered with leaves, and afterwards with fruits, when heat adjoins itself to light, as is the case in time of spring. As thought concerning God primarily opens heaven, so thought against God primarily closes heaven.

6. Thought concerning one God opens heaven to man, because there is but one God: on the other hand, thought concerning several Gods closes heaven, since the idea of several Gods destroys the idea of one God. Thought concerning the true God opens heaven, for heaven and all that belongs to it is from the true God: on the other hand, thought concerning a false God closes heaven, for no other God but the true God is acknowledged in heaven. Thought concerning God, Creator, Redeemer, and Illustrator, opens heaven, for this trinity is of the one and true God; also, thought concerning God infinite, eternal, uncreate, omnipotent, omnipresent, and omniscient, opens heaven, for these are attributes of the essence of the one and true God: on the other hand, thought concerning a living man as God, of

a dead man as God, and of an idol as God, closes heaven, because they are not omniscient, omnipresent, omnipotent, uncreate, eternal, and infinite, neither from them was creation and redemption, nor from them is illustration. Thought concerning God as a man, in whom is a Divine trinity, viz. what is called Father, Son, and Holy Spirit, opens heaven: on the other hand, thought concerning God as not a man, which thought is apparently presented as a little cloud, or as nature in her smallest principles, closes heaven: for God is a man, as the universal angelic heaven in its complex is a man, and every angel and every spirit is thence a man: therefore, thought concerning the Lord as being the God of the universe, alone opens heaven: for the Lord says, '*The Father hath given all things into the hand of the Son,*' John iii. 35. '*The Father hath given to the Son power over all flesh,*' John xvii. 2. '*All things are delivered to me by the Father,*' Matt. xi. 27. '*All power is given to me in heaven and in earth,*' Matt. xxviii. 18. From these considerations it is evident, that man without the idea of God, such as it is in heaven, cannot be saved: the idea of God in heaven is the Lord; for the angels of heaven are in the Lord, and the Lord in them; wherefore, to think of any other God than the Lord, is to them impossible; see John xiv. 20, 21. Allow me to add, that the idea of God as a man, is engrafted from heaven in every nation throughout the universal terrestrial globe, but, what I lament, is destroyed in christendom: the causes will be shown below.

7. The thought, alone, that God is, and that the Lord is the God of heaven, opens, indeed, heaven, and exhibits man present there, yet so lightly, that he is almost unseen, appearing afar off as in the shade; but in proportion as his thought becomes more full, more true, and more just, concerning God, in the same proportion he appears in light: the thought is rendered more full by the knowledges of truth, which are of faith, and of good, which are of love, from the Word; for all things which are from the Word are divine, and divine things taken together are God. The man who only thinks that God is, and thinks nothing about his quality, is as one who thinks that the Word is, and that it is holy, yet knows nothing of what is in it; or who thinks that the law is, and knows nothing of what is in the law; when yet the thought of what God is, is so ample, that it fills heaven, and constitutes all the wisdom in which the angels are, which is ineffable, for in itself it is infinite, because God is infinite.

The thought that God is, derived from his quality, is what is meant in the Word by the name of God.

8. It was said, that man has thought from light, and that he has thought from love, and that thought from light makes the presence of man in heaven, but thought from love makes the conjunction of man with heaven: the reason is, because love is spiritual conjunction: hence it is, that when the thought of the light of man becomes the thought of his love, man is introduced into heaven, as to a marriage, and so far as love in the thought of light is the primary agent, or leads that thought, so far man enters heaven as a bride the bride-chamber, and is married; for in the Word the Lord is called the bridegroom and husband, and heaven and the church the bride and wife; by being married is meant to be conjoined to heaven in some society thereof, and he is so far conjoined to it, as he has procured to himself, in the world, intelligence and wisdom from the Lord, by the Word, thus so far as by divine truths he has learned to think that God is, and that the Lord is that God; but he who thinks from few truths, thus from little intelligence, whilst he thinks from love, is conjoined indeed with heaven, but in its ultérieurs. By love is meant love to the Lord, and by loving the Lord is not meant to love the Lord as a person, since by this love alone, man is not conjoined with heaven, but by the love of the Divine good and Divine truth, which are the Lord in heaven and in the church; and those two are not loved by knowing them, thinking them, understanding them, and speaking them, but by willing and doing them, for this reason, because they are commanded by the Lord, and hence, because they are uses: nothing is full until it is done, and what is done is the end, and the end is that for the sake of which the love is cherished; wherefore, from the love of willing and doing any thing exists the love of knowing, of thinking, of understanding it. Tell me why you are desirous to know and understand any thing, except for the sake of the end which you love; the end which is loved is the deed: if you say, for the sake of faith, it may be replied, that faith alone, or merely of the thought, without actual faith, which is deed, is a nonentity. You are very much deceived if you fancy that you believe in God, and do not the things which are of God; for the Lord teaches in John, '*He that hath my precepts and doeth them, he it is who loveth me, and I will make my abode with him; but he who loveth me not, keepeth not my words,*' xiv. 21, 24. In a word, to love and to do are one; where-

fore, in t' e Word, where mention is made of loving, doing is understood, and where mention is made of doing, loving is also understood ; for what I love, this I do.

9. There is given the thought of light concerning God, and concerning things divine, which in heaven are called celestial and spiritual, in the world ecclesiastical and theological, and there is given the thought not of light concerning them. The thought not of light appertains to those who know those things, and do not understand them ; such are all at this day, who are willing that the understanding be kept under obedience to faith ; yea, that what is not intelligible should be believed, saying, that intellectual faith is not true faith ; but these are they who are not in the genuine affection of truth, from an interior principle, and, consequently, not in any illustration, and most of them are in the conceit of their own intelligence, and in the love of ruling by the holy things of the church over the souls of men ; not aware, that truth wills to be in the light, since the light of heaven is Divine truth, and that the understanding truly human is affected by that light, and sees from it, and if it did not see, it would be the memory that has faith, and not the man, and such faith is blind, because without an idea from the light of truth, for the understanding is the man, and the memory is introductory. If what is not intelligible is to be believed, man, like a parrot, might be taught to speak and to remember, even that there is sanctity in the bones of the dead and in sepulchres, that carcases do miracles, that man will be tormented in purgatory if he does not consecrate his wealth to idols or monasteries, that men are Gods, because heaven and hell are in their power, not to mention other similar articles of faith, which man must believe from a blind faith and from a closed understanding, and thus from the light of both extinguished. But be it known, that all the truths of the Word, which are truths of heaven and of the church, may be seen by the understanding, in heaven spiritually, in the world rationally ; for the understanding truly human is the very sight itself of those things, being separated from what is material, and when it is separated, it sees truths as clearly as the eye sees objects ; it sees truths as it loves them, for as it loves them it is illustrated. The angels have wisdom in consequence of seeing truths ; wherefore, when it is said to any angel, that this or that is to be believed although it is not understood, the angel replies, do you suppose me to be insane, or that yourself are a god whom I should believe ? If I do not see, it may be something false from hell,

10. We now proceed to the doctrine of the Trinity, which was written by Athanasius, and confirmed by the council of Nice. This doctrine is such, that whilst it is read it leaves a clear idea that there are three persons, and hence that there are three unanimous Gods, but [it leaves] an obscure idea that God is one; when yet, as was above said, the idea of thought concerning one God primarily opens heaven to man; and, on the other hand, the idea of three Gods closes heaven. That this Athanasian doctrine, whilst it is read, leaves a clear idea that there are three persons, and hence that there are three unanimous Gods, and that this unanimous Trinity makes the thought that there is one God, let every one decide for himself whether he can think otherwise; for it is said, in the Athanasian creed, in express words, "*There is one person of the Father, another of the Son, and another of the Holy Spirit. The Father is uncreate, infinite, eternal, omnipotent, God, Lord, so likewise is the Son, and so likewise is the Holy Spirit. Also, the Father was made and created of none, the Son was born of the Father, and the Holy Spirit proceedeth from both. Thus there is one Father, one Son, and one Holy Spirit. And in this trinity all the three persons are together eternal, and are altogether equal.*" From these words no one can think otherwise than that there are three Gods; neither could Athanasius think otherwise, nor also the Nicene council, as is evident from these words inserted in the doctrine: "*As we are obliged by the christian verity to acknowledge every person by himself to be God and Lord, yet are we forbidden by the catholic religion to say there be three Gods and three Lords:*" which cannot be understood in any other sense, than that it is allowable to acknowledge three Gods and Lords, but not to name them; or that it is allowable to think of three Gods and Lords, but not to say [that there are three Gods and Lords.]

11. That the doctrine of the Trinity, which is called the Athanasian Creed, whilst it is read, leaves an obscure idea that God is one, and so obscure as not to remove the idea of three Gods, may be manifest from this consideration, that the doctrine makes one God of three, by unity of essence, saying, "*This is the christian faith, that we worship one God in trinity, and trinity in unity, neither commixing the persons, nor separating the essence:*" and afterwards, "*Thus the unity in trinity, and the trinity in unity is to be worshiped.*" These things are said to remove the idea of three Gods, but they do not fall into the understanding otherwise

than that there are three persons, but one Divine essence to all ; thus by Divine essence is there meant God, when yet essence, as also divinity, majesty, and glory, which are also mentioned, is a predicate, and God, as being a person, is the subject, wherefore to say that essence is God would be like saying that a predicate is a subject, when yet essence is not God, but is of God, as likewise majesty and glory are not God, but are of God, as a predicate is not a subject, but is of a subject ; hence it is evident the idea of three Gods as of three persons is not removed. This may be illustrated by a comparison : Let there be three rulers in one kingdom of equal power, and let every one be called king ; in this case, if power and majesty is meant by king, they may, if it be so commanded, be called and said to be king ; but whereas it is person which is meant by king, it is impossible, from any mandate, that three kings can be conceived to be one king : wherefore, if they should say to you, speak to us with the same freedom with which you think, you would, undoubtedly, say, ye are kings, also ye are majesties ; if you should reply, I think as I speak in obedience to the mandate, you are deceived, because you either simulate or compel yourself, and if you compel yourself, your thought is not left to itself, but inheres in the speech. That this is the case, was seen also by Athanasius, wherefore he explains the above words by the following ; “ *As we are obliged by the christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the catholic religion to say that there are three Gods and three Lords ;* ” which words cannot be otherwise understood than that it is allowable to acknowledge three Gods and Lords, but not to name them ; or that it is allowable to think of three Gods and Lords, but not to say so, because it is contrary to the christian faith ; in like manner, that it is allowable to acknowledge and think of three infinities, eternals, uncreates, and omnipotents, because there are three persons, but not to name three infinities, eternals, uncreates, and omnipotents, but only one. The reason why Athanasius added the above quoted words to the rest is, because no one can think otherwise, not even himself, yet every one can speak otherwise, and that every one ought to speak so, because it is taught by the christian religion, that is, from the Word, that there are not three Gods, but that there is one God. Moreover, the property which is adjoined to each person as his special attribute, as creation to the Father, redemption to the Son, and illustration to the Holy Spirit, is

not thus one and the same with the three persons, and yet each property enters the Divine essence, for creation is divine, redemption is divine, and illustration is divine. Moreover, what man thinks that the *trinity in unity and unity in trinity is to be worshiped, neither commixing the persons, nor separating the essence*, who is desirous to turn the idea of three Gods into the idea of one God? Who can do this, by any power of metaphysics which transcends the apprehension! The simple are utterly incapable of doing it; but the learned hurry it over, saying with themselves, this is my doctrine and faith concerning God; nor do they thence retain any thing else in the memory from an obscure idea, or any thing else in the idea from the memory, than that there are three persons, and one God, and every man out of three makes one in his own way, but this only when he speaks and writes, but whilst he thinks, he cannot think otherwise than of three, and one from the unanimity of three, and, often, not even from that [unanimity.] But attend, my reader, and do not say to yourself, that these things are too harshly and too boldly spoken against the faith universally received concerning the triune God; for, in the following pages, you will see, that all and singular the things which are written in the Athanasian creed, agree with the truth, if only, instead of three persons, one person he believed in, in whom is a trinity.

12. Another point which the Athanasian doctrine teaches, is, that in the Lord there are too essences, the Divine and the Human; and in that doctrine the idea is clear that the Divine and the Human pertain to the Lord, or that the Lord is God and Man; but the idea is obscure, that the Divine of the Lord is in His Human, as the soul in the body. The clear idea, that the Lord has a Divine and a Human, is drawn from these words: "*The true faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man; God of the substance of the Father born before the world, and Man of the substance of the Mother born in the world; perfect God and perfect Man, consisting of a rational soul. Equal to the Father as to the Divine, and inferior to the Father as to the Human.*" Here stops the clear idea, nor does it go further, because from what follows it becomes an obscure idea, and the things which are of an obscure idea, inasmuch as they do not enter the memory from any thought of light, do not gain a place there, except among such things as are not of the light, which things, since they do not appear before the understanding, hide themselves, nor

can they be called forth from the memory together with those things which are of the light. The point in that doctrine, which is an obscure idea, is, that the Divine of the Lord is in his Human, as the soul in the body: for on this subject it is thus said: "*Who, although he be God and Man, yet are not two, but one Christ; one altogether by unity of person; since as the rational soul and the body are one man, so God and Man is one Christ;*" the idea contained in these words in itself indeed is clear, but still it becomes obscure by the following words: "*One, not by conversion of the Divine essence into the Human, but by assumption of the Human essence into the Divine; one altogether, not by commixture of essence, but by unity of person.*" Inasmuch as a clear idea prevails over an obscure idea, therefore most people, both simple and learned, think of the Lord as of a common man, like themselves, and not at the same time of his Divine; if they think of the Divine, then they separate it in their idea from the Human, and thereby also infringe the unity of person: if they are asked where is his Divine? they reply, from their idea, in heaven with the Father; the reason why they so say and so perceive, is, because they find a repugnance to think that the Human is Divine, and thus one with its Divine in heaven, not aware, that whilst in thought they thus separate the Divine of the Lord from his Human, they not only think contrary to their own doctrine, which teaches that the Divine of the Lord is in his Human, as the soul in the body, also, that there is unity of person, that is, that they are one person, but also, they charge that doctrine undeservedly with contradiction or fallacy, in supposing that the Human of the Lord, together with the rational soul, was from the mother alone, when yet every man is rational by virtue of the soul, which is from the father. But that such thought has place, and such a separation, follows also from the idea of three Gods, from which idea it results, that his Divine in the Human is from the Divine of the Father, who is the first person, when yet it is his own proper Divine, which descended from heaven and assumed the Human. If man does not rightly perceive this, he may possibly be led to suppose, that his begetting [*ex quo*] Father was not one Divine, but threefold, which yet cannot be received with any faith. In a word, they who separate the Divine from his Human, and do not think that the Divine is in his Human as the soul in the body, and that they are one person, may fall into erroneous ideas concerning the Lord, even into an idea as of a man sepa-

rated from a soul ; wherefore take heed to thyself, lest you think of the Lord as of a man like yourself, but rather think of the Lord as of a Man who is God. Attend, my reader ! when you are perusing these pages, you may be led to suppose, that you have never, in thought, separated the Divine of the Lord from his Human, thus neither the Human from the Divine ; but, I beseech you, consult your thought, when you have determined it to the Lord, whether you have ever considered, that the Divine of the Lord is in his Human as the soul in the body ? rather have you not thought, yea, if you are now willing to make the inquiry, do not you at present think of his human separately, and of his Divine separately ? And when you think of his Human, do not you conceive it to be like the human of another man, and when of the Divine, do not you conceive it in your idea, to be with the Father ? I have questioned great numbers, even the rulers of the church, and they have all replied that it is so ; and when I have said, that yet it is a doctrine of the Athanasian creed, which is the very doctrine of their church concerning God and concerning the Lord, that the Divine of the Lord is in his Human as the soul in the body, they have replied, that they did not know this : and when I have recited these words of the doctrine, "*Our Lord Jesus Christ the Son of God, although he be God and Man, yet they are not two but one Christ ; one altogether by unity of person ; since as the rational soul and body are one man, so God and Man is one Christ ;*" they were then silent and confessed afterwards, that they had not noted these words, being indignant at themselves for having with so careless [*strictis*] eyes, examined their own doctrine : some of them then gave up their mystic union of the Divine of the Father with the Human of the Lord. That the Divine is in the Human of the Lord, as the soul in the body, the Word teaches and testifies in Matthew and in Luke ; in Matthew thus : '*Mary being betrothed to Joseph, before they came together, was found to be with child by the Holy Spirit : and an angel said to Joseph in a dream, fear not to take Mary thy bride, for that which is born in her is from the Holy Spirit. And Joseph knew her not until she brought forth her first born Son, and he called his name Jesus.*' i. 18, 20, 25 : and in Luke : '*The angel said to Mary, behold thou shalt conceive in the womb, and shall bring forth a son, and shalt call his name Jesus. Mary said to the angel, how shall this thing be, since I knew not a man ; the angel said in reply, the Holy Spirit shall come upon thee, and the virtue*

of the Highest shall overshadow thee, whence the Holy thing which is born of thee shall be called the Son of God; i. 31, 32, 34, 35 : from which words it is evident, that the Divine was in the Lord from conception, and that it was his life from the Father, which life is soul. These are sufficient for the present ; more will be said concerning them in what follows, when it shall be proved, that even the things in the Athanasian doctrine, which give an obscure idea of the Lord, are in agreement with the truth, when the trinity, viz. Father, Son, and Holy Spirit, is thought and believed to be in the Lord as in one person : without such thought and faith, it may be said, that christians, in contradiction to all people and nations in the universal globe, who have rationality, worship three Gods, as indeed it is asserted by them ; when yet the christian orb both may and ought to excel all others in the brightness of the doctrine and faith, that God is one both in essence and person.

13. It has been shown that the doctrine of faith, which has its name from Athanasius, leaves a clear idea, whilst it is read, that there are three persons, and hence that there are three unanimous Gods, and an obscure idea that God is one, and so obscure, that it does not remove the idea of three Gods : and further, that the same doctrine leaves a clear idea that the Lord has a Divine and a Human, or that the Lord is God and Man, but an obscure idea that the Divine and Human of the Lord are one person, and that his Divine is in his Human as the soul in the body. It has been also said, that nevertheless, all things in that doctrine, from beginning to end, both such as are clear and such as are obscure, agree and coincide with the truth, if instead of this, that God is one in essence and three in person, it be believed, as the real truth is, that God is one both in essence and in person. There is a trinity in God, and there is also unity ; that there is a trinity may be manifest from the passages in the Word where mention is made of the Father, Son and Holy Spirit ; and that there is unity, from the passages in the Word, where it is said that God is one. The unity in which is a trinity, or the one God in whom is a trine, is not given in the Divine which is called the Father, nor in the Divine which is called the Holy Spirit, but in the Lord alone. In the Lord there is a trine, viz. the Divine which is called Father, the Divine Human which is called Son, and the Divine Proceeding which is the Holy Spirit ; and this trine is one, because it is of one person, and may be called a triune. In what now

follows, may be seen the agreement of all things of the Athanasian doctrine with what is here asserted: *First*, concerning the trinity: *Secondly*, concerning the unity of person in the Lord: *Thirdly*, that it has come to pass of the Divine Providence, that that doctrine was so written, that although it disagrees, still it agrees with the truth. *Afterwards*, in general, will be proved the trine in the Lord: and *then*, specifically, that the Divine which is called the Father, is he, that the Divine which is called the Son, is he, and that the Divine, which is called the Holy Spirit, is he.

14. We shall now proceed to the agreement of all things of the Athanasian doctrine with this truth, that God is one both in essence and person, in whom is a trine (*trinum*); and to establish and prove this agreement, I desire to proceed in the following order. The Athanasian doctrine first teaches thus: "*The catholic faith is this, that we worship one God in trinity, and trinity in unity, neither commixing the persons, nor separating the essence:*" these words, when instead of three persons one person is understood, in whom is a trine, are in themselves truth, and are perceived by a clear idea thus, 'The christian faith is this, that we worship one God, in whom is a trine, and a trine in one God, and that the God, in whom is a trine, is one person, and that the trine in God is one essence; thus there is one God in trinity, and trinity in unity, neither are persons commixed, nor essence separated:' that persons are not commixed nor essence separated will appear more clearly from what now follows. The Athanasian doctrine further teaches, "*Since there is one person of the Father, another of the Son, another of the Holy Spirit, but the Divinity of the Father, of the Son, and of Holy Spirit, is one and the same, the glory equal:*" in this case, also, when instead of three persons one person is understood, in whom is a trine, the words are in themselves truth, and in a clear idea are perceived thus: 'the trine in the Lord, as in one person, is the Divine which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit; but the Divinity or Divine essence of the three is one, the glory equal.' Again: "*Such as the Father is, such is the Son, and such is the Holy Spirit:*" these words in such case are perceived thus: 'Such as the Divine is which is called the Father, such is the Divine which is called the Son, and such is the Divine which is called the Holy Spirit.' And further: "*The Father is un-*

create, the Son is uncreate, and the Holy Spirit is uncreate: the Father is infinite, the Son is infinite, and the Holy Spirit is infinite: the Father is eternal, the Son is eternal, the Holy Spirit is eternal: nevertheless there are not three eternals, but one eternal; and there are not three infinities, but one infinity; neither are there three uncreated, but one uncreated: as the Father is almighty, so the Son is almighty, and the Holy Spirit is almighty, and yet there are not three almighties, but one almighty:" when, instead of three persons, one person is understood, in whom is a trine, then also these words are in themselves truth, and in a clear idea are perceived thus: 'as the Divine in the Lord, which is called the Father, is uncreate, infinite, omnipotent, so the Divine Human which is called the Son, is uncreate, infinite, omnipotent, and so the Divine which is called the Holy Spirit, is uncreate, infinite, and omnipotent; but these three are one, because the Lord is one God, both in essence and person, in whom is a trine. In the Athanasian doctrine are also the following words: "*As the Father is God, the Son also is God, and the Holy Spirit is God, nevertheless there are not three Gods, but one God. So the Father is Lord, the Son is Lord, and the Holy Spirit is Lord, yet there are not three Lords, but one Lord:*" in this case, also, when instead of three persons one person is understood, in whom is a trine, the words are perceived in a clear idea thus: 'that the Lord, from his Divine which is called the Father, from his Divine Human which is called the Son, and from his Divine Proceeding, which is called the Holy Spirit, is one God and one Lord, since the three Divine called by the names of Father, Son, and Holy Spirit, are in the Lord, one in essence and in person.' Further: "*Forasmuch as we are compelled by the christian verity to acknowledge every person by himself to be God and Lord, still by the catholic religion we are forbidden to say there are three Gods and three Lords:*" (in other copies thus: "*As we are bound by the christian truth to acknowledge every person to be God or Lord, so we cannot in christian faith make mention of three Gods or three Lords:*" these words cannot be otherwise understood, than that by the christian verity we must needs acknowledge and think that there are three Gods and three Lords, but that still it is not allowable, by the christian faith and religion, to say and to name three Gods or three Lords; as is also the case, for the generality think of three Gods who are unanimous, and hence they call them a unanimous trine, but still they are bound to say one God: nevertheless,

on the idea that there are not three persons, but one person, then, instead of the above words, which ought to be taken away from the Athanasian doctrine, may be substituted the following : ‘ When we acknowledge a trine in the Lord, then it is from truth, and thereby from the christian faith and religion, that we acknowledge both with the lips and the heart one God and one Lord ;’ for, if it was allowed to acknowledge and think of three, it would be allowed also to believe in three, for believing or faith is of thought and acknowledgment, and hence of speech, and not of speech separate [from thought and acknowledgment.] Afterwards follow these words : “ *The Father was made of none, neither created nor born : the Son is of the Father alone, not made, nor created, but born ; the Holy Spirit is of the Father and the Son, not made, nor created, nor born, but proceeding. Thus there is one Father, not three Fathers, one Son, not three Sons, one Holy Spirit, not three Holy Spirits :*” these words agree altogether with the truth, if only instead of the Father we understand the Divine of the Lord which is called the Father, instead of the Son, his Divine Human, and instead of the Holy Spirit, his Divine Proceeding ; for from the Divine which is called the Father was born the Divine Human, which is called the Son, and from both proceeds the Divine which is called the Holy Spirit : but, concerning the Divine Human, born of the Father, we shall speak more specifically in what follows. From these considerations it is now evident, that the Athanasian doctrine agrees with the truth, that God is one both in essence and in person, provided that instead of three persons be understood one person, in whom is a trine, which is called the Father, Son, and Holy Spirit. In the following article, a like agreement will be established concerning unity of person in the Lord.

15. We now proceed to the agreement of the Athanasian doctrine with this truth, that the Human of the Lord is Divine by virtue of the Divine which was in him from conception. That the Human of the Lord is Divine, appears, indeed, as if it were not in the Athanasian doctrine, but still it is, as is evident from these words in the doctrine : “ *Our Lord Jesus Christ, the Son of God, is God and Man. Who although God and Man, yet they are not two but one Christ ; one altogether by unity of person (or as others express it, because they are one person) ; for as the rational soul and body are one man, so God and Man is one Christ :*” now, whereas the soul and body are one man, and hence one

person, and such as the soul is such is the body, it follows, that since his soul from the Father was Divine, the body also, which is his Human, is Divine. He did, indeed, assume a body or human from the mother, but this he put off in the world, and put on a Human from the Father, and this is the Divine Human. It is said in the doctrine, "*Equal to the Father as to the Divine, inferior to the Father as to the human :*" this, likewise, agrees with the truth, provided that the human from the mother be meant. In the doctrine, also, it is said, "*God and Man is one Christ, one, not by conversion of the Divine substance into the Human, but by assumption of the Human substance into the Divine : one altogether, not by commixture of substance, but by unity of person :*" these words, likewise, agree with the truth, since the soul does not convert itself into body, nor commix itself with body so as to become body, but takes body to itself: thus soul and body, although they be two distinct things, are still one man, and, with respect to the Lord, one Christ, that is, one Man who is God. More will be said on the Divine Human of the Lord in what follows.

16. That all and singular things of the Athanasian doctrine, concerning the trinity and concerning the Lord, are truth, and are concordant, if only instead of three persons be understood one person in whom is a trinity, and it be believed that the Lord is that person, has come to pass by the Divine providence of the Lord ; for unless they had accepted a trinity of persons, at that time they would have become either Arians or Socinians, and hence the Lord would have been acknowledged as mere man only, and not as God, whereby the christian church would have perished, and heaven would have been closed to the man of the church ; for no one is conjoined with heaven, and admitted after death into heaven, unless in the idea of his thought he sees God as a man, and at the same time believes God to be one both in essence and person ; by this belief the Gentiles are saved ; and unless he acknowledges the Lord, his Divine and his Human, by which acknowledgment a man of the christian church is saved, provided he lives at the same time a christian life. That the doctrine concerning God and the Lord, which is the primary of all, was so conceived by Athanasius, came to pass of Divine permission ; for it was foreseen by the Lord, that the Roman Catholics would not otherwise have acknowledged the Divine of the Lord, wherefore, also, even to this day, they separate his Divine from his Human ; and

the Reformed would not have seen the Divine in the Human of the Lord, for they who are in faith separate from charity, do not see it; still they both of them acknowledge the Divine of the Lord in a trinity of persons. Nevertheless, that doctrine, which is called the Athanasian creed, by the Divine providence of the Lord was so written, that all things therein are truths, provided that instead of three persons one person be assumed in whom is a trine, and it be believed that the Lord is that person. It is also of providence that they are called persons, for a person is a man, and a Divine person is God, who is a Man. This is revealed at this day for the sake of the New Church, which is called the Holy Jerusalem.

17. That in the Lord there is a trine, the Divine Itself which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit, may be manifest from the Word, from the Divine Essence, and from Heaven. FROM THE WORD; where the Lord himself teaches, that the Father and he are one, and that the Holy Spirit proceeds from him and from the Father; also, where the Lord teaches, that the Father is in him and he in the Father, and that the Spirit of Truth, which is the Holy Spirit, does not speak from himself but from the Lord: in like manner, from passages in the old Word, where the Lord is called Jehovah, the Son of God, and the Holy One of Israel. FROM THE DIVINE ESSENCE; that one Divine by itself is not given, but there is a trine; this trine consists of esse, existere, and proceeding, for esse must needs exist, and when it exists must proceed that it may produce, and this trine is one essence and one in person, and is God. This may be illustrated by comparison; an angel of heaven is trine and thereby one; the esse of an angel is that which is called his soul, and his existere is that which is called his body, and the proceeding from both is that which is called the sphere of his life, without which an angel neither exists nor is. By this trine an angel is an image of God, and is called a son of God, and also an heir, yea, also a god; nevertheless, an angel is not life from himself, but is a recipient of life; God alone is life from himself. FROM HEAVEN; the trine Divine, which is one in essence and in person, is such in heaven; for the Divine which is called the Father, and the Divine Human which is called the Son, appears there, before the angels, as a sun, and the Divine Proceeding thence as light united to heat, the light being divine truth, and the heat being divine good: thus, the

Divine which is called the Father, is the Divine esse, the Divine Human which is called the Son, is the divine existere from that esse, and the Divine which is called the Holy Spirit is the Divine Proceeding from the divine existere and from the divine esse. This trine is the Lord in heaven; his divine love is what appears as a sun there.

18. It was said, that one Divine by itself is not given, but that there is a trine, and that this [trine] is one God in essence and in person: if it now be asked, what sort of trine God had, before the Lord assumed the Human and made it divine in the world? It is answered, God was then in like manner a man, and he had a Divine, a Divine Human, and a Divine Proceeding; or a divine esse, a divine existere, and a divine proceeding, for, as was said, God without a trine is not given; but the Divine Human at that time was not divine even to ultimates, the ultimates are what are called flesh and bones; these also were made divine by the Lord, when he was in the world. This was accessory; and this now is the Divine Human [appertaining] to God: this, likewise, may be illustrated by this comparison: every angel is a man, having a soul, having a body, and having a proceeding, but still, he is not thus a perfect man, for he has not flesh and bones, as a man in the world has. That the Lord made his Human divine even to its ultimates, which are called flesh and bones, he himself manifests to the disciples, who believed that they saw a spirit when they saw the Lord, saying, '*See my hands and my feet that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have,*' Luke xxiv. 39: from which it follows, that God is now more a man than the angels. Comparison has been made with an angel and with a man, nevertheless, it is to be understood that God is life in himself, but an angel is not life in himself, for he is a recipient of life. That the Lord as to each, the Divine and the Divine Human, is life in himself, he himself teaches in John: '*As the Father hath life in himself, so hath he given to the Son to have life in himself,*' v. 26: by Father, here, the Lord means the Divine in himself; for elsewhere he says, that the Father is in him, and that the Father and he are one.

19. Some, in the christian world, have formed to themselves an idea of God as of something universal; some, as of nature in her inmost principles; some, as of a cloud in some space of ether; some, as a bright ray of light; and some, no idea at all; whilst few [have formed] an idea of

God as of a man, when yet God is a man. There are several causes that christians have formed to themselves such ideas of God : the FIRST is, because from their doctrine they believe in three divine persons distinct from each other, in the Father as an invisible God, in the Lord also, but as to his Human not God. The SECOND is, that they believe God to be a spirit, and they think of a spirit as of wind, or of air or of ether, when yet every spirit is a man. The THIRD is, that a christian, in consequence of his faith alone without life, has been rendered worldly, and from self-love corporeal, and a worldly and corporeal man does not see God except from space, thus God as every thing inmost in the universe or in nature, consequently as extended, when yet God is not to be seen from space, for there is no space in the spiritual world, space there is only an appearance grounded on what is like it [*ex simili*]. Every sensual man sees God in like manner, because he thinks but little above the speech, and the thought of speech says to itself, 'What the eye sees and the hand touches, this I know is,' and all other things it dissipates, as if they were only things to be talked of. These are the causes that in the christian world there is no idea of God as man. That there is no such idea, yea, that there is a repugnance to it, you may know from examining yourself, and thinking of the Divine Human, when yet the Human of the Lord is divine. Nevertheless, the above ideas of God do not appertain so much to the simple, as to the intelligent, for many of the latter are blinded by the conceit of their own intelligence, and are hence infatuated by science, according to the Lord's words, Matthew xi. 25 : xiii. 13, 14, 15. But let them know, that all who see God as a man, see him from the Lord, the rest from themselves ; and they who see from themselves, do not see.

20. But I will relate what must needs seem wonderful : every man, in the idea of his spirit, sees God as a man, even he who in the idea of his body sees him like a cloud, a mist, air, or ether, even he who has denied that God is a man : man is in the idea of his spirit when he thinks abstractedly, and in the idea of his body when [he thinks] not abstractedly. That every man in the idea of his spirit sees God as a man, has been made evident to me from men after death, who are then in the ideas of spirit ; for man after death becomes a spirit, in which case, it is impossible for them to think of God otherwise than as of a man : the experiment was made whether they could [think] otherwise, and for this purpose

they were let into the state in which they were in the world, and then they thought of God, some as of something universal, some as of nature in her inmost principles, some as of a cloud in the midst of ether, some as a bright ray of light, and some in other ways; but, instantly, when they came out of that state into a state of spirit, they thought of God as of a man; which also they wondered at, and said it was implanted [*insitum*] in every spirit. But evil spirits, who in the world have denied God, deny him also after death, nevertheless, instead of God they worship some spirit, who, by diabolical arts, gains power over the rest. It was said, that to think of God as a man is implanted in every spirit: that this is effected by influx of the Lord into the interior of their thoughts, is evident from this consideration: the angels of all the heavens unitedly acknowledge the Lord; they acknowledge his Divine which is called the Father, they see his Divine Human, and they are in the Divine Proceeding, for the universal angelic heaven is the Divine Proceeding of the Lord; an angel is not an angel from any thing his own, but from the Divine which he receives from the Lord; hence they are in the Lord, and therefore, when they think of God, they cannot think of any other than of the Lord, in whom they are, and from whom they think. Add to this, that the universal angelic heaven in its complex, before the Lord, is as one man, which may be called the Grand Man, wherefore the angels in heaven are in the man, who is the Divine Proceeding of the Lord, as was said; and since their thoughts have a direction according to the form of heaven, therefore when they think of God, they cannot think otherwise than of the Lord. In a word, all the angels of the three heavens think of God as of a man, nor can they think otherwise, since if they would, thought would cease, and they would fall down from heaven. Hence now it is, that it is implanted in every spirit, and also in every man, when he is in the idea of his spirit, to think of God as a man.

21. It was from this implanted principle, that the most ancient people, more than their posterity, worshiped God visible under a human form: that they also saw God as a man, the Word testifies, as concerning Adam, that he heard the voice of Jehovah walking in the garden; concerning Moses, that he spake with Jehovah mouth to mouth; concerning Abraham, that he saw Jehovah in the midst of three angels; and that Lot spoke with two of them: Jehovah was also seen as a man by Hagar, was seen by Gideon, was seen

by Joshua, was seen by Daniel as the Ancient of Days, and as the Son of Man; in like manner by John, as the Son of Man in the midst of seven candlesticks, also by the other prophets. That it was the Lord who was seen by them, he himself teaches where he says, '*That Abraham exulted to see his day, and that he saw and rejoiced,*' John viii. 56: also, '*That he was before Abraham was,*' ver. 58: And that '*he was before the world was,*' John xviii. 5, 24. That it was not the Father but the Son who was seen, is, because the Divine Esse, which is the Father, cannot be seen except by the Divine Existere, which is the Divine Human. That the Divine Esse, which is called the Father, was not seen, the Lord also teaches in John: '*The Father who hath sent me, he beareth witness of me; ye have neither heard his voice at any time, nor seen his shape,*' v. 37: again: '*Not that any one hath seen the Father, except he who is with the Father, he hath seen the Father,*' vi. 46: and again: '*No one hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath brought him forth to view,*' i. 18: from which passages it is evident, that the Divine Esse, which is the Father, was not seen by the ancients, neither could be seen, and yet that it was seen by the Divine Existere, which is the Son. Inasmuch as esse is in its existere, as the soul is in its body, therefore he who sees the Divine Existere or Son, sees also the Divine Esse or Father, which the Lord confirms in these words: '*Philip said, Lord, show us the Father; Jesus said unto him, have I been so long time with you, and hast thou not known me, Philip? he who hath seen me, hath seen the Father, how sayest thou then, show us the Father?*' John xiv. 8, 9; by which words it is manifest, that the Lord is the Divine Existere, in which is the Divine Esse; thus God-Man, who was seen by the ancients. From what has been adduced it follows, that the Word is also to be understood according to the sense of the letter, when it says that God has a face, that he has eyes and ears, also, that he has hands and feet.

22. Inasmuch as the idea of God as a man is implanted in every one, therefore many people and nations have worshipped gods who either were men or were seen by them as men; as Greece, Italy, and some kingdoms under their power, [worshipped] Saturn, Jupiter, Neptune, Pluto, Apollo, Mercury, Juno, Minerva, Diana, Venus and her boy, and others, and ascribed to them the government of the universe. The cause that they distributed the Divinity among so many per-

sons, was, because it was implanted in them to see God as a man, and therefore to see all the attributes, properties and qualities of God, and thence, also the virtues, affections, inclinations, and sciences, as persons. It was, also, from something implanted, that the inhabitants of the lands round about Canaan, and likewise of the regions within it, worshiped Baalim, Astoroth, Beelzebub, Chemosh, Milcolm, Molech, and others, many of whom had lived as men. It is, also, from something implanted, that, at this day, in gentile christendom, saints are worshiped as gods, that the knees are bended before their idols, that they are kissed, that the head is made bare before them in the ways where they are exposed, and that they adore before their sepulchres; yea, even in the presence of the pope, the shoes of whose feet, and, in some cases, his footsteps, are pressed with kisses; and they would have saluted him as a god, if religion had allowed it. These and several other particulars are from something implanted, inclining men to worship a god whom they see, and not any thing aerial, for this is smoke to them. But the idea of God as a man, flowing in out of heaven, is perverted with many, insomuch, that either a man of the world, or an idol, is worshiped in the place of God; comparatively, as the white light of the sun is turned into colors not beautiful, and his summer heat into fetid odors, according to the objects into which they fall. But that the idea of God is made an idea, of a little cloud, of a mist, or of the inmost thing of nature, is from the causes above adduced, and has place amongst christians, but rarely amongst other nations who are in any light of reason, as amongst the Africans and many others.

23. That God is Man and that the Lord is that Man, is manifest from all things which are in the heavens, and which are beneath the heavens. In the heavens, all things which proceed from the Lord, in the greatest and in the least, are either in a human form, or refer themselves to the human form; the universal heaven is in a human form, every society of heaven is in a human form, every angel is a human form, and, likewise, every spirit beneath the heavens: and it has been revealed to me, that all things, the least as well as greatest, which proceed immediately from the Lord, are in that form, for what proceeds from God is a resemblance of him. Hence it is, that it is said of the man Adam and Eve, *‘that they were created into the image and likeness of God,’* Gen. i. 26, 27. Hence, also, it is, that the angels

in the heavens, because they are recipients of the Divine which proceeds from the Lord, are men of astonishing beauty, but spirits in the hells, because they do not receive the Divine which proceeds from the Lord, are devils, who, in the light of heaven, do not appear as men, but as monsters. From this consideration it is, that every one in the spiritual world is known from his human form, how much he partakes from the Lord [*trahit a Domino.*] Hence now it may be manifest, that the Lord is the only man, and that every one is a man according to reception of divine good and divine truth from him. In fine, he who sees God as a man, sees God, because he sees the Lord : the Lord, also, says, '*He who seeth the Son, and believeth in him, hath eternal life,*' John vi. 40 : to see the Son is to see him with the spirit, because it is said, also, to those who have not seen him in the world.

24. It was said, that the Lord is the only Man, and that all are men according to reception of divine good and divine truth from him. The reason why the Lord is the only Man is, because he is Life itself, but others, because they are men from him, are recipients of life. The distinction between the man who is life, and the man who is a recipient of life, is like that between uncreated and created, and like that between infinite and finite, which distinction is such as to admit of no ratio ; for there is no ratio given between infinite and finite, thus there is none between God as a Man, and another as a man, whether he be angel, or spirit, or man in the world. That the Lord is life, he himself teaches in John : '*The Word was with God, and God was the Word, in him was life, and the life was the light of men, and the Word was made flesh,*' i. 1, 4, 14 : again : '*As the Father hath life in himself, so hath he given to the Son to have life in himself,*' v. 26 : again : '*As the living Father hath sent me, and I also live by the Father,*' vi. 57 : again : '*I am the resurrection and the life,*' xi. 25 : again : '*I am the way, the truth, and the life,*' xiv. 6. Because the Lord is life, therefore in other passages of the Word, he is called *the Bread of Life, the Light of Life, and the Tree of Life*, also, *the Alive and Living God*. Since he is life, and every man is a recipient of life from him, therefore, he also teaches that he gives life and vivifies ; as in John : '*As the Father vivifies, so also the Son vivifies,*' v. 21 : again : '*I am the bread of God which cometh down from heaven, and giveth life to the world,*' vi. 33 : again : '*Because I live, ye shall live also,*' xiv. 19 : and in many passages, that he giveth life to those who believe in

him: hence, also, God is called '*a Fountain of Life*,' Ps. xxxvi. 9; and in other places, *Creator, Maker, Former*, also, *Potter*, and we the clay, and the work of his hands. Because God is life, it follows that in *him we live, move, and are*.

25. Life viewed in itself, which is God, cannot create another, who shall be life alone; for the life which is God is uncreate, is what holds all things together, [*est continens*] and is not separable; hence it is, that God is one: but the life which is God, can create forms from substances which are not lives, in which it can be, and give the appearance as if they lived; these forms are men, which, as being receptacles of life, could not, in the first creation, be any thing but images and likenesses of God; images from the reception of truth, and likenesses from the reception of good; for life and its recipient adapt themselves together like what is active and what is passive, but do not mix together. Hence it is, that human forms, which are recipient of life, do not live from themselves, but from God, who alone is life; wherefore, as is known, all the good of love and all the truth of faith is from God, and nothing from man; for if man had the smallest portion of life as his own, he might will and do good from himself, also understand and believe truth from himself, and thus establish his own merit, when yet, if he believes this, then the form recipient of life closes itself above, is perverted, and intelligence perishes. Good and its love, together with truth and its faith, are the life which is God, for God is good itself, and truth itself; wherefore God dwells in those things with man. From these considerations it also follows, that man of himself is nothing, and that he is only so far something as he receives it from the Lord, and at the same time acknowledges that it is not his own but the Lord's, in which case the Lord gives him to be something although not from himself but from the Lord.

26. It appears to man as if he lived from himself, but it is a fallacy; for if it were not a fallacy, man might love God from himself, and be wise from himself. The reason why it appears as if life was in man, is, because it flows in from the Lord into his inmost principles, which are removed from the sight of his thought, and thus from perception; also, because the principal cause, which is life, and the instrumental cause, which is recipient of life, act as one cause, and this is felt in the instrumental cause, which is recipient, thus in man as in himself: the case, in this respect, is altogether as the sensation of light in the eye, from which is sight, of

sound in the ear, from which is hearing, of volatile parts in the air in the nostril, from which is smelling, and of the soluble parts of foods on the tongue, from which is taste, when yet the eyes, the ears, the nostrils, and tongue, are recipient organized substances, thus instrumental causes, whilst light, sound, the volatile parts in the air, and the soluble parts on the tongue, are the principal causes, which act as one cause; that is called principal which acts, and that is called instrumental which suffers itself to be acted upon. He who examines the subject more deeply, may know that man, as to all and singular things appertaining to him, is an organ of life, and that what produces sense and perception flows in from an extraneous source, and that the life itself causes man to feel and to perceive as from himself. Another reason why it appears as if life was in man, is, because the divine love is such, that what is its own, it wills to communicate to man as his, [*velit esse hominis*] but still teaches that it is not man's. The Lord also wills, that man should think and will, and thence should speak and act, as from himself, but that still he should acknowledge that it is not from himself, otherwise he cannot be reformed.

27. If it be said and thought that life itself is God, or that God is life itself, unattended with any idea of what life is, in such case, it is not understood what God is, beyond those expressions. In the thought of man there are two ideas, one abstracted, which is spiritual, and one not abstracted, which is natural: the abstract idea, which is spiritual, concerning the life which is God, is, that it is love itself, and that it is wisdom itself, and that love is of wisdom, and that wisdom is of love. But the idea not abstracted, which is natural, concerning the life which is God, is, that his love is as fire, and that his wisdom is as light, and that each together is as effulgent radiance [*jubar*]; this natural idea is taken from correspondence, for fire corresponds to love, and light corresponds to wisdom, wherefore, fire, in the Word, signifies love, and light signifies wisdom, and whilst a preacher preaches from the Word, he also prays, that heavenly fire may enkindle [all] hearts, and then is understood divine love, and that heavenly light may enlighten [all] minds, and then is understood divine wisdom. The divine love, which in the divine wisdom is life itself, which is God, cannot be conceived of in its essence, for it is infinite, and so transcends [all human apprehension], but it may be conceived of in its appearance: the Lord appears before the eyes of the angels as a sun, and

from that sun heat proceeds and light proceeds; the sun is divine love, the heat is divine love proceeding, which is called divine good, and the light is divine wisdom proceeding, which is called divine truth. Nevertheless, it is not allowed to have an idea of the life which is God, as of fire, or of heat, or of light, unless in it there be at the same time an idea of love and of wisdom, thus that the divine love is as fire, and that the divine wisdom is as light, and that the divine love, together with divine wisdom is as an effulgent radiance. [*judicar.*] For God is a perfect Man, in face as a Man, and in body as a Man, without any difference as to form, but as to essence; his essence is, that he is love itself, and that he is wisdom itself, thus life itself.

28. An idea of life, which is God, cannot be had, unless an idea of degrees be also obtained, by which life descends from inmost to its ultimates. There is an inmost degree of life, and there is an ultimate degree of life, and there are intermediate degrees of life, the distinction of these is, as between things prior and things posterior, for a posterior degree exists from a prior one, and so on; and the difference is, as between things less and more common, for what is of a prior degree, is less common, and what is of a posterior one, is more so. Such degrees of life are in every man from creation, and they are opened according to the reception of life from the Lord; in some is opened the degree next to the ultimate [*penultimus*], in some the middle degree, and in some the inmost: the men, in whom is opened the inmost degree, become, after death, angels of the inmost or third heaven; they, in whom is opened the middle degree, become, after death, angels of the middle or second heaven; but they, in whom is opened the degree next to the ultimate, become, after death, angels of the ultimate heaven. Those degrees are called degrees of the life of man, but they are degrees of his wisdom and love, because they are opened according to the reception of wisdom and love, thus, of life from the Lord. Such degrees of life are, also, in every organ, viscus and member of the body, and they act as one with the degrees of life in the brains by influx, the skins, the cartilages and the bones constituting their ultimate degree. The reason why such degrees are in man, is, because such are the degrees of the life which proceeds from the Lord, but in the Lord they are life, whereas in man they are recipients of life. It is, however, to be noted, that in the Lord there are degrees still superior, and that all, both the supreme and the ultimate,

are life, for the Lord teaches that he is life, and likewise, that he has flesh and bones. But concerning these degrees, and concerning continuous degrees, see the work on *Heaven and Hell*, n. 33, 34, 38, 39, 208, 209, 211, 425, where they are more fully described, the knowledge of which it will be expedient to draw forth thence for use in what follows.

29. Inasmuch as God is life, it follows that God is uncreated: the reason why he is uncreated, is, because life cannot be created, but it can create; for to be created is to exist from another, and if life exist from another, there would be another who would be life, and this life would be life in itself; and if this first were not life in itself, it would either be from another or from itself, and life from itself cannot be predicated, because from itself involves birth, and that birth would be from nothing, and from nothing, nothing can be born. This first, which in itself is, and from which all things have been created, is God, who, from *esse* in himself is called Jehovah. That this is the case, reason may see, especially if it be illustrated by things created. Now, whereas he is not, unless he also exist, hence *esse* and *existere* in God are one, for whilst he is he exists, and whilst he exists he is. This, therefore, is the life itself which is God, and which is a Man.

30. That all things are from the life itself which is God, and which is a Man, may be illustrated from the man who has been created, in that he, as to his ultimate principles, as to his middle principles, and as to his inmost principles, is a man; for the man, who in the world, as to his life, has been merely corporeal, thus stupid, after the rejection of the material body appears still in the spiritual world as a man; and the man, who in the world, as to his life, has been merely sensual or natural, thus who has known little about heaven, although much about the world, he, after death still appears as a man; the man, who in the world, as to life, has been rational, thus who has thought well from natural *lumen*, he, after death, when he becomes a spirit, appears as a man; the man, who in the world, as to his life, has been spiritual, he, after death, when he becomes an angel, appears as man, perfect according to the reception of life from the Lord; the man, with whom the third degree is open, thus who in the world, as to life, has been celestial, he, after death, when he becomes an angel, appears as a man in all perfection. The life itself appertaining to him is a man, as well the sensual and natural, as the rational, the spiritual, and the celestial;

the degrees of life are so called; the man, in whom those degrees exist, is only a recipient. And as it is in the smallest types, so it is in the greatest; the universal angelic heaven in a whole complex is a man; every heaven by itself, the first, the second and third, is a man; every society of the heavens, greater and less, is a man; yea, the church in the earths, in common, is a man; also, all congregations, which are called churches by themselves, are men: it is said the church, and thereby are understood all with whom the church is, in the complex; so the church in the earths appears to the angels of heaven. That there is the appearance, is, because the life which is from the Lord is a man: life from the Lord is love and wisdom, hence such as the reception of love and wisdom from the Lord is, such is the man. These things first testify, that all things were created from the life, which is God, and which is a man.

31. That all things are from the life itself, which is God, and which is wisdom and love, may, also, be illustrated by things created, whilst they are viewed from order. For it is from order that the angelic heavens, consisting of thousands and thousands of societies, act in unity by love to the Lord, [*in Dominum*] and by love towards the neighbor, and that they are kept in order by divine truths, which are the laws of order; and likewise, that the hells beneath them, which, also, are distinguished into thousands and thousands of congregations, are kept in order by judgments and punishments, so that although they are hatreds and insanities, still they cannot occasion the least injury to the heavens. It is, also, from order, that between the heavens and the hells, there is an *equilibrium*, in which man is in the world, and in which he is led, if by the Lord, to heaven, if by himself, to hell; for it is a law of order, that man shall act what he acts from freedom according to reason. Since so many myriads of myriads of men, since the creation of the world, have poured in thither, and are perpetually pouring in like streams, and every one is of a dissimilar genius and love, they could not have been consociated together into one, unless God was one, who is life itself, which life is wisdom itself and love itself, and thence order itself: So much respecting heaven. But in the world, divine order appears from the sun, the moon, the stars, and the planets; the sun, to appearance, makes years, days and hours, and likewise the times of the year, which are spring, summer, autumn and winter, and the times of the day, which are morning, mid-day, evening and night, and animates all

things of the earth, according to the reception of his heat in light, and of his light in heat, and, according to reception, opens, disposes and prepares bodies and matters, which are in the earth, and upon the earth, to receive influx from the spiritual world : hence, in the time of spring, by the union of heat and light then, the fowls of heaven and the animals of the earth return into the love of procreation, and into the science of all things of it, whilst vegetables [return] into the endeavor and act of producing leaves, flowers, and fruits, and therein seeds, to perpetuate their kind to eternity, and to multiply it *ad infinitum*. It is, also, from order, that the earth produces vegetables, and that vegetables nourish animals, and that both the latter and the former are of use to man, for food, for raiment, and for pleasure ; and whereas man is the creature in whom God dwells, all things thus return to God from whom they are. From these considerations it is evident, that created things succeed in such an order, that one is for another, and that they are perpetual ends which are uses, and that the ends which are uses are constantly so directed, that they may return to God from whom they are. These things now testify, that all things were created from life itself, which is God, and which is wisdom itself ; and they likewise testify that the universe of creation is full of God. [*plenum Deo.*]

32. Inasmuch as God is uncreated, he is, also, eternal ; for the life itself, which is God, is life in itself, not from itself, nor from nothing, thus it is without birth ; and what is without birth is from eternity, and is eternal : but an idea [of what is] without birth cannot be given with the natural man, thus neither can the idea of God from eternity [be given] ; but it is given with the spiritual [man] : the thought of the natural man cannot be separated and abstracted from the idea of time, which inheres [in man] from nature, in which he is : thus neither can it be separated and abstracted from the idea of birth, because birth is to him a beginning in time ; the appearance of the sun's progression has impressed on the natural man that idea. But the thought of the spiritual man is abstracted from the idea of time, because it is elevated above nature, and instead of the idea of time there is an idea of state of life, and instead of the duration of time there is an idea of state of thought from affection, which constitutes life : for the sun in the angelic heaven neither rises nor sets, nor makes years and days, like the sun in the world ; hence it is that the angels of heaven, because they

are in spiritual ideas, think abstractedly from time; wherefore their idea concerning God from eternity does not take any thing from birth, or from beginning, but from state, that it is eternal, thus that every thing which is God, and which proceeds from God, is eternal, that is, divine in itself. That this is so has been given [me] to perceive by an elevation above a natural idea into a spiritual. From these considerations it is now evident, that God, who is uncreated, is also eternal; likewise, that it is impossible to think that nature is from eternity, or in time from itself, but that it is possible to think that God is from eternity, and that nature, with time, is from God.

33. Since God is eternal, he is, also, infinite; but as there is a natural idea and a spiritual idea of what is eternal, so likewise of what is infinite: a natural idea of what is eternal is from time, but a spiritual idea of it is not from time: a natural idea also, of what is infinite is from space, but a spiritual idea of it is not from space. For as life is not nature, so the two properties of nature, which are time and space, are not lives, for they are from the life which is God, being created with nature. The natural idea of the infinite God, which is from space, is, that he fills the universe from end to end, but from this idea concerning the infinite there results a thought, that the inmost of nature is God, and thus that he is extended, and every thing extended is of matter. Thus because the natural idea does not at all agree with the idea of life, of wisdom and love, which is God, therefore what is infinite must be viewed from a spiritual idea, in which, as there is nothing of time, so there is nothing of space, because there is nothing of nature: it is from a spiritual idea, that the divine love is infinite, and that the divine wisdom is infinite, and since the divine love and the divine wisdom are the life which is God, therefore divine life is also infinite, hence, then, God is infinite. That the divine wisdom is infinite, may be manifest from the wisdom of the angels of the third heaven; these, since they excel all others in wisdom, perceive that no *ratio* is given between theirs and the divine wisdom of the Lord, because no *ratio* is given between what is infinite and what is finite; they say, also, that the first degree of wisdom is to see and acknowledge that this is the case: it is similar with the divine love. Moreover, the angels, like men, are forms recipient of life, thus recipient of wisdom and of love from the Lord, and these forms are from substances which are without life, thus

in themselves dead, and between what is dead and what is alive there is no given *ratio*. But how what is finite receives what is infinite, may be illustrated from the light and heat of the sun of the world : the light itself and the heat itself from that sun are not material, but still they affect material substances, the light by modifying them, and the heat by changing their states : the divine wisdom of the Lord, is, likewise, light, and the divine love of the Lord, is, likewise, heat, but spiritual heat and light, because [they proceed] from the Lord as a sun, which is divine love, and at the same time divine wisdom : but light and heat from the sun of the world are natural, because that sun is fire and not love.

34. Inasmuch as God is infinite, he is, also, omnipotent, for omnipotence is infinite power. The omnipotence of God shines forth from the universe, which is the visible heaven and habitable orb, which are the great works of an omnipotent creator : in like manner, the creation and support of all things which are in the visible heaven and on the habitable orb, testify that they are from divine omnipotence, whilst their order and mutual respect to ends, from first to last, testify that they are from divine wisdom. The omnipotence of God shines forth, also, from the heaven which is above or within our visible heaven, and from the orb there, which is inhabited by angels, as ours is by men ; in that orb are stupendous testimonies of the divine omnipotence, which, as having been seen by me, and revealed to me, it is allowed to mention : in that orb are all the men, who from the first creation of the world have departed out of it, who, after their decease, are also men as to form, but are spirits as to essence. Spirits are affections which are of love, and thus, also, thoughts ; spirits of heaven affections of the love of good, and spirits of hell affections of the love of evil : the good affections, which are angels, dwell upon an orb which is called heaven, and the evil affections, which are spirits of hell, dwell at a depth beneath those : the orb is one, but divided as into expanses, one below another ; the expanses are six ; in the highest dwell the angels of the third heaven, and beneath these the angels of the second heaven, and beneath these the angels of the first : below these latter dwell the spirits of the first hell, beneath them the spirits of the second hell, and beneath these the spirits of the third ; all things are so arranged in order, that the evil affections, which are spirits of hell, are held in bonds by the good affections, which are angels of heaven ; the spirits of the lowest hell by

the angels of the highest heaven, the spirits of the middle hell by the angels of the middle heaven, and the spirits of the first hell by the angels of the first heaven ; from such opposition the affections are held in *equilibrium*, as in the scale of a balance. Such heavens and such hells are innumerable, distinguished into companies and societies according to the genera and species of all affections, and these are in order and in connexion according to their affinities nearer and more remote : as it is in the heavens, so in the hells. This order and this connexion of affections is known to the Lord alone, and the orderly arrangement [*ordinatio*] of so many various affections, as there have been men from the first creation, and as there will be hereafter, is of infinite wisdom, and at the same time of infinite power. That the divine power is infinite, or that it is omnipotence, is very manifest from this circumstance in the other world, that neither the angels of heaven nor the devils of hell have the least portion of power from themselves ; if they had the least portion heaven would fall to pieces, hell would become a chaos, and every man would perish with them.

35. That all power belongs to God and none to a man or angel, is, because God alone is life, and a man and an angel is only recipient of life, and it is the life which acts, and the recipient of life which is acted upon. Every one may see, that a recipient of life cannot at all act from itself, but that what it acts is from the life which is God : nevertheless, it can act as from itself ; for this can be given to it, and also is given, as has been said above. If man does not live from himself, it follows, that he does not think and will from himself, neither does he speak and act from himself, but from God, who alone is life. That this is the case appears as a paradox, because man has no other sensation, than that these things are in himself, and thus are done from himself, but still he acknowledges, whilst he speaks from faith, that every thing good and true is from God, and every thing evil and false is from the devil ; and yet, whatsoever a man thinks, wills, speaks and acts, refer themselves to what is good and true, or to what is evil and false : hence it is, that man says within himself, or is taught to say by the rulers of the church, when he does good, that he was led of God, and when he does evil, that he was led of the devil : a man, a preacher, also, prays that his thought, his discourse, and his tongue, may be led by the spirit of God, and sometimes, also, says after preaching, that he has spoken from the spirit ; some [preachers] likewise, perceive it in themselves. I

myself, can also testify before the world, that all things of my thought and will have flowed in, goods and truths through heaven from the Lord, and evils and fables from hell, and that for a long course of time it has been given me to perceive it. The angels of the superior heavens have manifest sensation of this, and the wisest of them are not even desirous to think and will as from themselves. But, on the other hand, infernal genii and spirits altogether deny it, and are angry when it is said; nevertheless, by many things it was shown to the life that it was so, but they were afterwards indignant. But because this appears as a paradox to many, it is important that from some idea of the understanding it may be seen how it is effected, that so it may be acknowledged that it is effected: the thing in itself is as follows: from the divine love of the Lord, which appears in the angelic heaven as a sun, light proceeds and heat proceeds; light is the life of his divine wisdom, and heat is the life of his divine love; this spiritual heat which is love, and that spiritual light which is wisdom, flow in into the subjects recipient of life, no otherwise than as natural heat and natural light from the sun of the world flow in into subjects not recipient of life; and whereas, light only modifies the substances into which it flows in, and heat only changes their state, it follows, that if those subjects were animated, they would be sensible of those changes in themselves, and would suppose them to be from themselves, when yet they depart with the sun, and return with the sun. Now, since the life of the divine wisdom of the Lord is light, therefore the Lord in many places in the Word is called light, and it is said, in John, *'The Word was with God, and God was the Word; in him was life, and the life was the light of men,'* i. 1, 2, 3. From these considerations it is now evident, that to God belongs infinite power, because he is the all appertaining to all. But how an evil person can think, will, speak and do things evil, when God alone is life, will be shown in what follows.

36. Since such is the divine omnipotence, that man cannot of himself think and will, and thence speak and act, but from the life which is God, it is asked, why then is not every man saved? But he who hence concludes that every one is saved, and if not that he is in no fault, does not know the laws of divine order respecting man's reformation, regeneration, and consequent salvation. The laws of that order are called laws of the divine providence: these the natural mind cannot know, unless it be illustrated; and because man does

not know them, and, therefore, forms conclusions concerning the divine providence from contingencies in the world, by which he falls into fallacies, and thence into errors, out of which, afterwards, he can with difficulty extricate himself, therefore, it is expedient that they should be revealed. But, before we proceed to their discovery, it is of concern that it should be known, that the divine providence operates in singular the things appertaining to man, and in the most singular of all, for his eternal salvation, since the salvation of man was the end of the creation of heaven and earth; for the end was, that from the human race might be formed heaven, in which God might dwell, as in his own very house; wherefore, the salvation of man is the all in all of the Divine Providence. But the Divine Providence proceeds so secretly, that man scarce sees a vestige of it, and yet it is active in the most singular things respecting him, from infancy to old age in the world, and afterwards to eternity, and in every thing most singular it is eternity which is regarded. Because divine wisdom in itself is nothing but an end, therefore Providence acts from an end, in an end, and to an end; the end is, that man may become wisdom and may become love, and thus a habitation and image of the divine life. But, because the natural mind, unless it be illustrated, cannot comprehend why the Divine Providence, whilst it is active in the work of salvation only, and in the most singular things of the progress of the life of man, does not lead all to heaven, when yet, from love, it is willing to lead them, and is omnipotent, therefore, in what now follows, the laws of order shall be opened, which are laws of the Divine Providence, by which, as I hope, the mind not before illustrated will be withdrawn from fallacies, if it is willing to be withdrawn.

37. The laws of order, which are called the laws of Divine Providence, are the following. I. That man should not feel and perceive and thence know any other than that life is in him, thus that he thinks and wills from himself, and thence speaks and acts from himself; but yet, that he ought to acknowledge and believe, that the truths which he thinks and speaks, and the goods which he wills and does, are from God, thus as from himself. II. That man should act what he acts from freedom according to reason, but that still he should acknowledge and believe that the very freedom which he has is from God; in like manner, reason itself, viewed in itself, which is called rationality. III That to think and

speaking what is true, and to will and to do what is good, from freedom according to reason, is not from himself, but from God; and that to think and to speak what is false, and to will and to do what is evil, from freedom, is not from himself, but from hell; yet so, that what is false and evil is from that source, but the freedom itself viewed in itself, and the faculty itself of thinking, of willing, of speaking, and of doing, viewed in themselves, are from God. IV. That the understanding and will of man ought not in the least to be compelled by another, since all compulsion by another takes away freedom, but that man himself should compel himself, for to compel himself is from freedom. V. That man does not know, from sense and perception in himself, in what manner what is good and true flow in from God, and in what manner what is evil and false flow in from hell; neither that he should see in what manner the Divine Providence operates in favor of good against evil; for thus man would not act from freedom according to reason as from himself; it is sufficient, therefore, that he knows and acknowledges those things from the Word and from the doctrine of the church. VI. That man is not reformed by external means, but by internal means; by external means is meant by miracles and visions, also, by fears and punishments; by internal means is meant by truths and goods from the Word, and from the doctrine of the church, also, by looking to the Lord, for these means enter by an internal way, and remove the evils and falses which inwardly reside; but external means enter by an external way, and do not remove evils and falses, but shut them in: nevertheless, man is further reformed by external means, when he has before been reformed by internal means; but a man not reformed, is only withheld by external means, which are fears and punishments, from speaking and doing the evils and falses which he thinks and which he wills. VII. That man is not let into the truths of faith and the goods of love from God, only so far as he can be kept in them, even to the end of life: for it is better that man should be constantly evil, than that he should be good and afterwards evil, since, in the latter case, he becomes profane: the permission of evil is principally from hence. VIII. That God is continually withdrawing man from evils, so far as man, from freedom, is willing to be withdrawn: that, so far as man can be withdrawn from evils, so far he is led of God to good, thus to heaven; but so far as man cannot be withdrawn from evils, so far he cannot be led of God to good,

thus to heaven : for so far as man is withdrawn from evils, so far he does good from God, which in itself is good ; but so far as he is not withdrawn from evils, so far he does good from himself, which in itself is evil. IX. That God does not immediately teach man truths, either from himself or by angels, but that he teaches by the Word, by preaching, by reading, and by discourse and communication with others, and thus by private thought from those things ; and that man, in such case is illustrated according to the affection of truth from use ; otherwise man would not act as from himself. X. That man, from his own proper prudence, has led himself to eminence and to opulence, whilst they seduce : for man is led of the Divine Providence to such things as do not seduce, and which are serviceable to eternal life : for all things of the Divine Providence with man respect what is eternal, because the life, which is God, by which man is man, is eternal.

38. From the above laws it is evident, that the Lord cannot lead man to heaven except by them, although he has divine love from which he wills, and divine wisdom from which he knows all things, and divine power, which is omnipotence, from which he can [effect] what he wills : for the stated laws of providence are laws of order respecting reformation and regeneration, thus respecting the salvation of man, contrary to which the Lord cannot act, since to act contrary to them would be to act contrary to his own wisdom and contrary to his own love, thus contrary to himself. As to what concerns the first law, which is, that man from sense and perception should know no other than that life is in him, but that still he should acknowledge that the goods and truths which are of love and faith, which he thinks, wills, speaks, and does, are not from him, but from the Lord ; this law supposes the second, which is, that man has freedom, and that this should appear as his, but yet that he should acknowledge that it is not his, but the Lord's with him : this law follows from the former, because freedom makes one with life, for without freedom man cannot feel and perceive that life is, as it were, in him, this being felt and perceived from freedom ; for from freedom it appears to man, that every thing which the life acts is as his own and proper to him, since freedom is the power of thinking, of willing, of speaking and doing, from himself, in this case as from himself ; and principally [it is the power] of willing, for a man says, I can what I will, and I will what I can ; that

is, I am in freedom : who, also, cannot think from freedom, that one thing is good and another evil ; also, that one thing is true and another false ? wherefore, freedom was given to man together with his life, nor is it ever taken away from him, for so far as it is taken away or diminished, so far man feels and perceives that he does not live, but another in him, and so far the delight of all things of his life is taken away and diminished, for he becomes a slave. That man knows no other, from sense and perception, than that life is in him, thus as his own, has no need of any other confirmation than experience itself ; who feels and perceives any otherwise, than that he thinks from himself when he thinks, that he wills from himself when he wills, and that he speaks and acts from himself when he speaks and acts ? but it is from a law of Divine Providence, that man should know no otherwise, since without that sense and without that perception, he cannot receive any thing to himself, appropriate any thing to himself, nor produce any thing from himself, thus he would not be recipient of life from the Lord, and an agent of life from the Lord, but would be as an automaton, or as an image, standing, without understanding or will, with the hands hanging down, in expectation of influx, which would not be given, since the life, in consequence of non-reception as by man, and appropriation, would not be retained, but would be transfluent, whereby man, from being alive, would become as dead, and from a rational soul, not rational, thus either a brute or a stock ; for he would be without delight of life, which delight every one has from reception as from himself, from appropriation, and from production as of himself ; and yet delight and life act as one, for take away all the delight of life, and you will grow cold and die. If it was not from a law of Divine Providence, that man should feel and perceive as if life and every thing appertaining to it was in him, and should only acknowledge that good and truth are not from him, but from the Lord, then nothing would be imputed to man, neither good nor truth, thus neither love nor faith ; and if nothing was to be imputed, neither would the Lord have commanded in the Word, that man should do good and shun evil, and that if he did good, heaven would be his, but if evil, hell would be his ; yea, neither would there be heaven nor hell, since, without that perception, man would not be man, thus would not be the habitation of the Lord ; for the Lord wills to be loved by man as by him ; thus the Lord dwells with man in what is

his own, which he has given to him to the intent that he may be loved reciprocally; for divine love consists in this, that what is its own, it wills should be man's which would not be the case unless man felt and perceived what is from the Lord as his own. If it was not from a divine law, that man from sense and perception should know no other than that life was in him, there would no end be given with man, for the sake of which [he should act]; this end is given with him, because the end from which [he acts] appears as in him; the end from which [he acts] is his love which is his life, and the end for the sake of which [he acts] is the delight of his love or life, and the effect in which the end presents itself is use: the end, for the sake of which [he acts] which is the delight of the love of life, is felt and perceived in man, because the end from which [he acts] gives him to feel and perceive it, which end is, as was said, the love, which is life: but the Lord gives to that man, who acknowledges that all things of his life are from him, the delight and blessedness of his love, so far as he acknowledges, and so far as he performs uses; thus whilst man, by acknowledgment and by faith from love, as from himself, ascribes to the Lord all things of his life, the Lord, in his turn, ascribes to man the good of his life, which is with all satisfaction and blessedness, and likewise grants that from an interior principle he should exquisitely feel and perceive it in himself as his own, and the more exquisitely in proportion as man, from the heart, wills what by faith he acknowledges. Perception, then is reciprocal; grateful to the Lord that he is in man, and man in him; and satisfactory to man that he is in the Lord, and the Lord in him. Such is the union of the Lord with man, and of man with the Lord, by love.

39. The reason why man feels and perceives as if life was in him, is, because the life of the Lord in him is as the light and heat of the sun in a subject, which [light and heat] are not of the subject, but are of the sun in it, for they retire with the sun, and when they are in the subject, they are, to appearance, all its own, [for] from the light is its color as its own, and from the heat is the life of its vegetation as its own: but this is much more the case with the light and heat from the sun of the spiritual world, which is the Lord, whose light is the light of life, and heat is the heat of life, for the sun from which they proceed is the divine love of the Lord, but man is the recipient subject; this light and this heat never recede from the recipient, who is man, and when they

are with man, they are, to appearance, all his own ; for from light he has the faculty of understanding, and from heat the faculty of willing : from this [circumstance] that light and heat are as all in the recipient, although they are not his, and from this [consideration] that they never recede ; also, from this, that they affect his inmost principles, which are remote from the sight of his understanding and from the sense of his will, it is manifest that it must needs appear as if those things were implanted, thus as in him, and consequently, that they are brought into effect as from him : hence, now it is, that man knows no other than that he thinks from himself, and that he wills from himself, when yet, the smallest portion [of thought and will is] not from himself, since these cannot be united to the recipient so as to be his own, in like manner, as the light of the sun cannot be united to a subject of the earth, and become material as it is ; the same is true concerning heat. But the light of life and the heat of life affect and fill recipients altogether according to the quality of the acknowledgment that they are not his, but the Lord's, and the quality of acknowledgment is altogether according to the quality of love in doing the precepts, which are uses.

40. A third law of divine providence is, *That to think and to speak what is true, and to will and to do what is good, from freedom according to reason, is not from man but from the Lord : and that from freedom to think and to speak what is false, and to will and to do what is evil, is not from man but from hell ; in such a manner, however, that what is evil and false is from thence, but the freedom itself viewed in itself, and the faculty itself of thinking, of willing, of speaking and doing, viewed in themselves, are from the Lord.* That all good which in itself is good, and that all truth which in itself is truth, are not from man, but from the Lord, may be comprehended by the understanding from this [consideration], that the light which proceeds from the Lord as a sun, is the divine truth of his divine wisdom, and that the heat, which also proceeds from the Lord as a sun, is the divine good of his divine love, and since man is the recipient of those, it follows, that all the good which is of love, and all the truth which is of wisdom, are not from man but from the Lord. But that every thing evil and every thing false are not from man, but that they are from hell ; this [proposition], inasmuch as it has not before been heard of, has not been made [an article] of faith, like this, that good and truth are not from man. But that it is an appearance [that what is

evil and false is from man], and if it be believed, that it is a fallacy, cannot be comprehended, until it is known what hell is, and how hell can flow in with what is evil and false on one part, as the Lord flows in with what is good and true on the other : it shall be stated therefore, first of whom hell consists, what hell is, and where ; also, how it flows in and acts against good, and thus, how man, who is in the midst, is on both parts acted upon as a recipient only.

41. First, then, it shall be stated of whom hell consists. Hell consists of spirits, who, while they were men in the world, denied a God, acknowledged nature, lived contrary to divine order, loved evils and falses, although not so much before the world because of appearance, and who, hence, were either insane with regard to truths, or despised them, or denied them, if not with the mouth, still in heart : of those, who have been such from the creation of the world, hell consists. All these are there called either devils or satans ; devils, with whom the love of self was predominant, satans, with whom the love of the world was predominant. The hell where devils are, in the Word is understood by the Devil, and the hell where satans are is there understood by Satan. The Lord, also, has so joined the devils together, that they are as one, in like manner the satans ; hence it is, that the hells are called the Devil and Satan in the singular. Hell does not consist of spirits immediately created, neither does heaven [consist] of angels immediately created, but hell [consists] of men born in the world, who were made devils or satans by themselves, and heaven in like manner [consists] of men born in the world, who were there made angels by the Lord. All men are spirits as to the interiors which are of their minds, clothed in the world with a material body, which stands under the nod of the thought of his spirit, and under the arbitration of his affection ; for the mind, which is spirit, acts, and the body, which is matter, is acted upon : and every spirit, after the rejection of the material body, is a man, in a form similar to what he had when a man in the world. From these considerations it is evident of whom hell consists.

42. The hell where are those who are called devils, is the love of self ; and the hell where are those who are called satans, is the love of the world. [The reason] that the diabolical hell is the love of self, is, because that love is opposite to celestial love, which is love to the Lord : and [the reason] that the satanical hell is the love of the world, is, because this

love is opposite to spiritual love, which is love towards the neighbor. Now, whereas the two loves of hell are opposite to the two loves of heaven, therefore hell and the heavens are in opposition to each other; for all who are in the heavens have respect to the Lord and to the neighbor, but all who are in the hells have respect to themselves and the world; all who are in the heavens love the Lord and love the neighbor, but all who are in the hells love themselves and the world, and hence hold the Lord and the neighbor in hatred; all who are in the heavens think [what is] true and will [what is] good, because [they think and will] from the Lord; but all who are in the hells think [what is] false and will [what is] evil, because [they think and will] from themselves. From this cause it is, that all who are in the hells appear averted, with the face backwards from the Lord, and likewise inverted, with the feet upwards and the head downwards; this appearance is from their loves, in that they are opposite to the loves of heaven. Inasmuch as hell is self-love, it is, also, fire, for all love corresponds to fire, and in the spiritual world is presented visible as fire afar off, although it is not fire, but love; hence, the hells inwardly appear as on fire, and outwardly as ejections of fire in smoke, from furnaces or from burning substances, and sometimes, also, the devils themselves appear as charcoal fires: the heat [derived] to them from that fire is as an effervescence from impure dregs, which [effervescence] is concupiscence; and the light [derived] to them from that fire is only an appearance of light [derived] from phantasies, and from confirmations of evils by falses; nevertheless, it is not light, for whensoever the light of heaven flows in it becomes to them thick darkness, and when the heat of heaven flows in it becomes to them cold; still, however, they see from their own light, and live from their own heat, but they see as owls, birds of night, and bats, whose eyes are blind to the light of heaven: and they live as half dead; the living principle [appertaining] to them is only from the ability to think, to will, to speak, to do, and hence to see, to hear, to taste, to smell, and to feel; which living principle is only a faculty springing from the life which is God, acting from without into them, according to order, and continually pressing [them] to order, from which faculty it is that they live to eternity; and the dead principle [appertaining] to them is from the evils and falses springing from their loves; hence it is, that their life, viewed from their loves, is not life, but death, wherefore

hell, in the Word, is called death, and its inhabitants are called dead.

43. It was said, that self-love and the love of the world constitute hell, but it shall now be stated whence those loves are. Man was created to love himself and the world, to love his neighbor and heaven, and, also, to love the Lord; hence it is, that when man is born, he first loves himself and the world, and afterwards, in proportion as he grows wise, he loves his neighbor and heaven, and in proportion as he grows further in wisdom, he loves the Lord: when he becomes such, he is then in divine order, and is led of the Lord actually, and of himself apparently: but in proportion as he is not wise, in the same proportion he stops in the first degree, which is to love himself and the world, and if he loves his neighbor, heaven, and the Lord, it is for the sake of himself before the world: but if he is altogether not wise, he then loves himself alone, and the world for the sake of himself, in like manner his neighbor, and with respect to heaven and the Lord, he either makes light of them, or denies them, or hates them, if not with the mouth, still in heart. These are the origins of the love of self and of the love of the world, and inasmuch as these loves are hell, it is evident whence hell is. When man becomes a hell, he is then as a tree cut off, or as a tree whose fruits are malignant; and he is as sandy earth, in which no seed strikes root, or as earth out of which springs only the briar that pricks, and the nettle that burns. When man becomes a hell, then the interior or superior [degrees] of his mind are closed, and the exterior and inferior opened: and whereas the love of self determines all things of the thought and will to self, and immerses them in the body, it hence inverts and twists back the exteriors of the mind, which, as was said, are open; and the consequence is, that they verge, tend, and are carried backwards, that is, to hell. But inasmuch as man has still the faculty of thinking, of willing, of speaking and of doing, which faculty is never taken from him, supposing him to be born a man, therefore because he is inverted, and no longer receives any thing good or any thing true from heaven, but only what is evil and false from hell, that he may be still distinguished above others, he procures to himself a lumen by confirmations of what is evil from what is false, and of what is false from what is evil; this he believes to be rational lumen, when yet it is infernal lumen, in itself infatuated, from which he has vision as of a dream in the night, or he has a delirious phantasy, from

which, those things which are, appear as if they were not, and those things which are not, as if they were. But these things will be seen more evidently from a comparison between a man-angel and a man-devil.

44. There are in the world men-angels and there are men-devils; heaven is from men-angels, and hell is from men-devils. With a man-angel all the degrees of his life are open even to the Lord; but with a man-devil only the ultimate degree is open, and the superior degrees are closed. A man-angel is led of the Lord from within as well as from without; but a man-devil is led of himself from within, and of the Lord from without. A man-angel is led of the Lord according to order, from within from order, from without to order; but a man-devil is led of the Lord to order from without, but of himself against order from within. A man-angel is continually withdrawn from evil by the Lord, and led to good; but a man-devil is continually, also, withdrawn by the Lord from evil, but from a more grievous to a less one, for he cannot be led to good. A man-angel is continually withdrawn from hell by the Lord, and is led into a heaven more and more interiorly; but a man-devil is continually, also, withdrawn from hell, but from a more grievous to a milder, for he cannot be led into heaven. A man-angel, because he is led of the Lord, is led by civil law, by moral law, and by spiritual law, on account of the Divine [which is] in them; a man-devil is led by the same laws, but on account of what is of himself in them. A man-angel from the Lord loves the goods of the church, which, also, are the goods of heaven, because they are goods, in like manner, its truths, because they are truths; but of himself he loves the goods of the body and of the world, because they are for use, and because they are for pleasure, in like manner, the truths which are of the sciences, yet he loves both the latter and the former apparently of himself, but actually from the Lord: but a man-devil, from himself, also loves the goods of the body and of the world, because they are for use, and because they are for pleasure, in like manner, the truths which are of the sciences; but he loves both the latter and the former apparently from himself, but actually from hell. A man-angel is in freedom and in the delight of his heart, when he does good from good, and likewise, when he is not doing evil; but a man-devil is in freedom and in the delight of his heart, when he does good from evil, and likewise whilst he is doing evil. A man-angel and a man-devil appear like to each

other as to externals, but they are altogether unlike as to internals; wherefore, when external things are laid aside by death, they are manifestly unlike; the one is taken away into heaven, and the other is conveyed down to hell.

45. That man is only a recipient of what is good and true from the Lord, and of what is evil and false from hell, should be illustrated by comparison, confirmed by the laws of order and influx, and, lastly, established by experience. It is illustrated by the following comparisons: the sensories of the body are only recipient and percipient as from themselves; the sensory of sight, which is the eye, sees objects out of itself, as if it were at them, when yet, the rays of light convey, with the wings of ether, their forms and colors to the eye, which forms, being perceived in the eye, are examined by the internal sight, which is called the understanding, and according to their quality are distinguished and known. The sensory of hearing, in like manner, perceives sounds, whether they be voices or modulations, from the place whence they flow, as if it were there, when yet, the sounds flow in from without, and are perceived by the understanding within in the ear. The sensory of smell, also, perceives from within what flows in from without, sometimes from a great distance. The sensory of taste, also, is excited by the eatables which are conveyed to the tongue from without. The sensory of touch has no sensation unless it be touched. These five sensories of the body, by virtue of an influx from within, are sensible of those things which flow in from without; the influx from within is from the spiritual world, and the influx from without is from the natural world. With these facts, the laws inscribed on the nature of all things are in concert, which laws are, 1. That nothing exists, subsists, is acted upon and moved, of itself, but from another: whence it follows, that every thing exists, subsists, is acted upon and moved, from the First (Being), who is not from another, but in himself is a living force, which is life. 2. That nothing can be acted upon and moved, unless it be in the midst between two forces, one of which acts and the other re-acts, thus, unless one acts on one part, and one on the other; also, unless one acts from within, and the other from without. 3. And whereas these two forces, whilst they are at rest, make an equilibrium, it follows, that nothing can be acted upon or moved, unless it be in equilibrium, and when it is acted upon, that it is out of that [equilibrium]; also, that every thing acted upon or moved seeks to return to an

equilibrium. 4. That all activities are changes of state and variations of form, and that the latter are from the former : by state, in man, we understand his love, and by changes of state the affections of love : by form, in man, we understand his intelligence, and by variations of form [his] thoughts ; the latter, also, are from the former.

46. But on this subject we are also to speak from experience : the angels of the superior heavens feel and perceive manifestly, that they have goods and truths from the Lord, and that they have nothing at all of good and truth from themselves : when they are admitted into the state of their proprium, as is the case at stated periods [*per vices*], they, also, feel and perceive manifestly, that the evil and the false, which appertain to their proprium, are [derived] to them from hell. Some angels of the lowest heaven, not comprehending that what is evil and false is from hell, because in the world they had acknowledged that they themselves were in evils from nativity and from actual life, were led into infernal societies from one to another, in each of which, whilst they were in it, they thought altogether as the devils there thought, and with a difference in one society and in another, thinking on the occasion against goods and truths ; they were told to think from themselves, thus otherwise, but they replied, that they could not ; whence they comprehended that evils and falses flowed in from hell. The case is similar with many, who believe and insist that life is in them [as their own]. It sometimes, also, comes to pass, that the societies with which they are connected are separated from them, and when this is the case, they cannot think, nor will, nor speak, nor act, they lie down like little new-born infants ; but as soon as they are remitted into their societies, they revive : for every one, both man, and spirit, and angel, as to his affections and consequent thoughts, is connected with societies, and acts as one with them ; hence it is, that all are known, as to their quality, from the societies in which they are. From these considerations it is evident, that the quality of life flows in to them from without. As to what concerns myself, I can testify, that for fifteen years I have manifestly perceived, that I did not think and will any thing from myself, also, that all evil and false flowed in from infernal societies, and that all good and truth flowed in from the Lord : wherefore, some spirits observing this, said, that I did not live ; to whom it was given to reply, that I lived more than they did, because I was sensible of the influx of good

and truth from the Lord, and saw and perceived illustration ; and that, from the Lord, I perceived evils and falses from hell, not only that the evils are thence, but, also, from whom ; and it has likewise been given me to speak with them, to rebuke them, and to reject them with their evils and falses, from which I was thus liberated : and it has further been given me to say, that now I know that I live, and before not so. From these considerations I have been fully convinced, that all evil and false is from hell, and all good and truth, together with the perception of them, is from the Lord ; and moreover, that I had freedom and thence perception as from myself. That all evil and false is from hell, it has also been given me to see with my own eyes ; there appear over the bells, as it were, fires and smokes, evils are fires, and falses are smokes ; they continually exhale and rise up from thence, and the spirits, who abide in the midst between heaven and hell, are affected by them according to their love. It shall, also, be briefly shown, how evil and the false can flow forth from hell, when there is given only one acting force, which is the life which is God ; this, likewise, has been revealed : a truth from the Word was uttered with a loud voice from heaven, which flowed down to hell, and from one and another to the lowest hell ; and it was heard, that this truth, in its flowing down, was successively and by degrees turned into the false, and at length, into such a false as was altogether opposite to the truth, and then it was in the lowest hell. The reason why it was so turned, was, because every thing is received according to state and form ; hence, truth, flowing in into inverted forms, such as are in hell, was successively inverted and changed into the false opposite to truth. From this circumstance, it was also evident, what is the quality of hell, from the highest to the lowest ; likewise, that there is but one acting force, which is the life which is the Lord.

47. That man is nevertheless a subject of guilt [*reus*] follows from what has been said above, and likewise from what has been before confirmed concerning the life which is God, and which appertains to man from God, and, also, from the laws above enumerated, which are truths. The reason why evil is imputed to man, is, because it has been given to him, and is continually given, to feel and to perceive as if life was in him, and inasmuch as he is in that state, he is, also, in the freedom and faculty of acting as from himself ; this faculty, viewed in itself, and this freedom, viewed in itself, is never taken away from him, because he is born a

man, who is to live forever ; it is from that faculty and that freedom, that he can receive both good and evil as of himself. And whereas man is kept in the midst between heaven and hell, the Lord also gives him to know that good is from Him, and that evil is from the devil ; also by truths in the church, to know what good is and what evil is : when man knows those truths, and it is given him from the Lord to think them, to will them, to speak and to do them, as from himself, and this continually by influx, then, if he does not receive, he becomes guilty. But the fallacy which man denies thence, is principally, that he does not know that his freedom, and faculty of acting as from himself, is from an influx of life from the Lord into his inmost principles, and that this influx is never taken away from him, because he is born a man, who has that inmost principle ; but that the influx of life from the Lord into the recipient forms, which are beneath that inmost principle, in which forms and where the understanding and will reside, is varied according to the reception of good and truth, yea, that that influx is diminished, and is, also, taken away, according to the reception of what is evil and false : in a word, the life which makes man to be man, and to be distinguished from the brute animals, and which is in his inmost principle, and is, therefore, universally active in inferior principles, from which he has freedom, and the faculty of thinking, of willing, of speaking and of doing, is perpetually from the Lord appertaining to him ; but the understanding and will of man, thence, or from that life, is changed and varied according to reception. Man lives in the midst between heaven and hell, and the delight of the love of evil and of the false thence continually flows into him from hell, and the delight of the love of good and of the truth thence, flows into him from the Lord, and he is kept constantly in the sense and perception of life, as from himself, and by it is kept, also, constantly in the freedom of choosing the one or the other, and in the faculty of receiving the one or the other : in proportion, therefore, as he chooses and receives what is evil and false, in the same proportion, from that midst, he is carried down to hell ; and in proportion as he chooses what is good and true, in the same proportion, from that midst, he is taken up to heaven. The state of man from creation is, that he may know that evil is from hell, and that good is from the Lord, and that he may perceive those principles in himself as from himself, and whilst he perceives, that he may reject the evil to hell, and receive good, with the acknowledgment, that it is from the Lord ; when he does the

latter and the former, he then does not appropriate evil unto himself, and does not make good meritorious. But I know that there are many who do not comprehend this, and who are not willing to comprehend it, but nevertheless let them pray thus:—" *That the Lord may be with them continually, and may lift and up-turn his faces to them, and may teach, illustrate and lead them, since of themselves they cannot do any thing that is good, and may grant to them that they may live; let not the devil seduce them, and instil evils into their hearts, knowing that whilst they are not led of the Lord, he [the devil] leads them, and breathes into them evils of every kind, as hatred, revenge, cunning, deceit, in like manner as a serpent infuses poison; for he is present, excites, and continually accuses, and wheresoever he meets with a heart turned away from God, he enters in, dwells there, and draws the soul down to hell: O Lord deliver us.*" These words coincide with what was said above, for hell is the devil, and hereby it is still acknowledged that man is either led of the Lord, or is led of hell, thus that he is in the midst. See also what was said above upon this subject n. 35.

48. A fourth law of the Divine Providence is, *That the understanding and will should not be in the least compelled, since all compulsion takes away freedom: but that man should compel himself, for to compel himself is to act from freedom.* The freedom of man is of his will, and from the will it is in the thought of the understanding, and by this thought it is in the speech of the mouth and in the action of the body: for man says, whilst he wills any thing from freedom, I will to think this, I will to speak this, and I will to act this. Moreover, from the freedom of the will man has the faculty of thinking, of speaking, and of acting, for the will gives this faculty, because it is free. Inasmuch as freedom is of the will of man, it is likewise of his love, since nothing else appertaining to man constitutes freedom, but the love which is of his will; the reason is, because love is the life of man; for man is of such a quality as his love is, consequently, what proceeds from the love of his will, this proceeds from his life. Hence it is evident, that freedom is of the will of man, is of his love, and is of his life, consequently, that it makes one with his proprium, and with his nature and temper. Now, whereas the Lord wills that every thing, which comes from Himself to man, should be appropriated to man as his, since otherwise there would not be in man a reciprocal principle by which conjunction may be effected, therefore it is a law of the Divine Providence, that the understanding and will of man should

not be at all compelled by another ; for who cannot think and will both evil and good, against the laws and with the laws, against the king and with the king, yea, against God and with God ? Nevertheless, it is not allowed him to speak and do all things which he thinks and wills, being restrained by fears, which compel the externals, but not the internals ; the reason is, because the externals are to be reformed by the internals, and not the internals by the externals, for what is internal flows in into what is external, and not *vice versa* : the internals, also, appertain to man's spirit, and the externals to his body, and because the spirit of man is to be reformed, therefore it is not compelled. There are, notwithstanding, fears which compel the internals, or the spirit of man, but they are no other fears but what flow in from the spiritual world which, on one part, relate to the punishments of hell, and, on the other, to not obtaining favor with God ; but fear on account of the punishment of hell is external with respect to the thought and will, whereas fear on account of not obtaining favor with God is internal with regard to those principles, and is a holy fear which adds and conjoins itself to love, with which at length it makes one essence, since he who loves any one, is fearful from a principle of love to injure him.

49. There is an infernal freedom, and there is a celestial freedom ; the infernal freedom is that into which man is born from his parents, and the celestial freedom is that into which man is reformed by the Lord. From infernal freedom man has the will of evil, the love of evil, and the life of evil ; but from celestial freedom he has the will of good, the love of good, and the life of good ; for as was before said, the will, the love and the life of man make one with his freedom. Those freedoms are opposite to each other, but the opposite does not appear, only so far as man is in one and not in the other. Nevertheless, man cannot come out of infernal freedom into celestial freedom, unless he compels himself : to compel himself, is to resist evil, and to fight against it as from himself, but still to implore the Lord for aid ; thus man fights from the freedom which is from the Lord interiorly in himself, against the freedom which is from hell exteriorly in himself. It appears to him, whilst he is in the combat, that it is not freedom from which he fights, but a somewhat forced, because it is against that freedom which is connate with him ; nevertheless, it is freedom, since otherwise he would not fight as of himself. But the interior freedom, from which he fights, appearing as forced, is afterwards felt as freedom, for it be-

comes as involuntary, spontaneous, and as it were innate; comparatively, as in the case of a person who compels his hand to write, to work, to play upon a musical instrument, or to fence, the hands and arms afterwards perform those operations as of themselves and of their own accord: for man then is in good, because out of evil, and is led of the Lord. When man has compelled himself against infernal freedom, he then sees and perceives that infernal freedom is servitude, and that celestial freedom is freedom itself, because from the Lord. The case in itself is this, that so far as man compels himself by resisting evils, so far are removed from him the infernal societies with which he acted as one, and he is introduced by the Lord into heavenly societies, with which he may act as one. On the other hand, if man does not compel himself to resist evils, he remains in them: that this is the case, has been made known to me by much experience in the spiritual world; also, that evil does not recede in consequence of the compulsion effected by punishment, nor afterwards by the fear of punishment.

50. It was said above, that it is a law of the Divine Providence, that man himself should compel himself, and by this is understood that he should compel himself from evil, but it is not understood that he should compel himself to good; for it is granted to compel himself from evil, but it is not granted to compel himself to good which in itself is good; since if man compels himself to good, and has not compelled himself from evil, he does not do good from the Lord, but from himself, for he compels himself to it either for the sake of himself, or for the sake of the world, or for the sake of recompense, or from fear; such good in itself is not good, because the man himself, or the world, or recompense, is in it as its end, but not good itself, thus neither the Lord; and it is not fear, but love, which makes good to be good. As for example; for man to compel himself to do good to his neighbor, to give to the poor, to endow churches, to do justice, consequently, to charity and to truth, while he has not compelled himself to abstain from evils, and thereby has removed them, would be like a palliative cure, by which the disease or ulcer is healed externally; and it would be like an adulterer compelling himself to chastity, a proud man to humility, and a dishonest man to sincerity, by mere external acts. But when man compels himself [to abstain] from evils, he then purifies his internal, which being purified, he does good from freedom, nor does he compel himself to do

it; for so far as man compels himself [to abstain] from evil, so far he comes into celestial freedom, and from this freedom is every thing good which in itself is good, to which therefore the man does not compel himself. It appears, indeed, as if there was a coherence between a man's compelling himself from evil, and compelling himself to good, but there is no coherence. From the testimony of experience I know that several have compelled themselves to do good, but not to abstain from evil, but when they were explored, it was discovered, that evils from within adhered to the good; of consequence, their good was compared with idols and with images constructed either with clay or dung: and it was said, that such persons believe that God is captivated with receiving glory and gifts, even from a heart impure. Nevertheless, before the world a man may compel himself to goods, although he does not compel himself from evil, since in the world he is recompensed on that account; for in the world regard is paid to what is external, and rarely to what is internal; but before God it is otherwise.

51. A fifth law of the Divine Providence is, *That man, from sense and perception in himself, should not know how good and truth from the Lord flows in, and how evil and the false flows in from hell; nor should he see how the Divine Providence operates in favor of good against evil; for thus man would not act as of himself from freedom according to reason; it is sufficient for him to know and acknowledge those things from the Word, and from the doctrine of the church.* This is understood by the Lord's words in John: 'The spirit breatheth where it willeth, and thou hearest the sound thereof, but knowest not whence it cometh, and whither it goeth: so is every one who is generated of the Spirit,' iii. 8: and likewise by these words in Mark: 'The kingdom of God is as a man, who casteth seed upon the earth, and sleepeth, and riseth night and day, but the seed springs up and grows, while he knoweth not, for the earth spontaneously bringeth forth fruit, first the grass, then the ear, at length the full corn in the ear; and when the fruit is produced, he putteth in the sickle, because the harvest is at hand,' iv. 26 to 29. That man does not perceive the operation of the Divine Providence in himself, is, because this would take away his freedom, and hence the faculty of thinking as from himself, and with it, also, every delight of life, so that man would be like an automaton, in which is nothing reciprocal, by which conjunction is effected; and he would likewise be a slave, and not a

free-man. That the Divine Providence moves so secretly, that scarce any trace of it appears, although it operates in all the most singular things of man's thought and will which respect his eternal state, is principally, because the Lord continually wills to impress his love on man, and by it his wisdom, and thus to create him into his image; therefore the operation of the Lord is into man's love, and by this into his understanding, and not *vice versa*: the love with its affections, which are manifold and innumerable, is not perceived by man except in a most general sense, and consequently so little as scarce to amount to any thing, and yet man is to be led from one affection of the loves into another, according to the connexion in which they are arranged in order, that he may be reformed and saved, which thing is incomprehensible, not only to man, but also to an angel: if man knew any thing of those arcana, he could not be withdrawn from leading himself, which would be continually from heaven into hell, when yet he is continually led by the Lord from hell into heaven: for man from himself constantly acts against order, and the Lord constantly acts according to order: for man, in consequence of the nature derived from his parents, is in the love of himself, and in the love of the world, and hence the all of those loves, from a sense of delight, is perceived as good, and still those loves as ends must be removed, which is effected of the Lord by infinite ways, which appear like the ways of a labyrinth, even before the angels of the third heaven. From these considerations it is evident, that it would be of no help to man at all to know any thing of this subject from sense and perception, but that it would rather be hurtful to him, and would destroy him to eternity. It is enough that man knows truths, and by them what is good and evil, and acknowledges the Lord, and his divine oversight in singular things: in this case, so far as he knows truths, and by them good and evil, and does truths as from himself, so far the Lord, by love, introduces him into wisdom and the love of wisdom, and conjoins wisdom to love, and makes them to be one, because they are one in himself. Those ways, by which the Lord leads man, may be compared with the vessels through which the blood flows and circulates with man; also, with the fibres and their foldings within and without the viscera of the body, especially in the brain, through which the animal spirit flows and animates. In what manner all these things flow in and flow through, man is ignorant, and yet he lives, provided that he knows and does what is conducive to life. But the

ways by which the Lord leads man, are much more complicated and inextricable, as well those by which the Lord leads man through the societies of hell, and from them, as those by which he leads man through the societies of heaven, and interiorly into them. This, therefore, is what is meant by *the spirit breathing where it willeth, and thou knowest not whence it cometh, and whither it goeth*, John iii.; also, by *the seed springing up and growing, the man knowing not how*, Mark iv. Of what consequence, also, is it, that a man should know how the seed grows, provided he knows how to plough the earth, to dung it, to sow the seed, and when he reaps his corn, to bless God?

52. The operation of the Divine Providence, whilst man is ignorant of it, shall be illustrated by two comparisons: it is like a gardener collecting the seeds of shrubs, fruit-trees and flowers of every kind, and procuring for himself spades, rakes, and several other hand instruments for preparing the ground, and afterwards dunging his garden, digging it, cutting it into beds, sowing his seeds, and raking the ground; these are of the man as from himself: but it is the Lord who causes the seeds to take root, to spring forth out of the earth, to bring forth leaves, and then flowers, and lastly new seeds, which are given to the gardener. It is, likewise, as a man about to build a house, who procures for himself the requisite materials, as timber, rafters, stone, mortar, and several other things: but the Lord afterwards, whilst man is ignorant of it, builds the house from bottom to top, entirely accommodated to the man. From which consideration it follows, that unless man procure for himself the things requisite for a garden or for a house, he will neither have a garden nor the advantage of its fruits, nor a house and thence a habitation. So in the case of reformation; the things which man is to procure for himself, are the knowledges of truth and good from the Word, from the doctrine of the church, from the world, from his own labor, the Lord operates the rest, whilst man is ignorant of it. But it is to be noted that all the above requisites to sow a garden or to build a house, which, as was said, are the knowledges of truth and good, are merely provisional things, which are not alive, until man does them, or lives according to them as from himself; when this is done, then the Lord enters, and vivifies and builds, that is, reforms. The above garden, or the above house, is the understanding of man, for his wisdom is there, which derives from love all that it has.

53. A sixth law of the Divine Providence is, *That man cannot be reformed by external means, but by internal means; by external means is meant by miracles and visions, also by fears and punishments: by internal means is meant by truths and goods from the Word, and from the doctrine of the church, and by looking to the Lord; for these means enter by an internal way, and cast out the evils and falses which reside within; but external means enter by an external way, and do not cast out evils and falses, but shut them in. Nevertheless, man is further reformed by external means, provided he has been before reformed by internal means.* This follows from the laws above mentioned, viz. these, that man is reformed by freedom, and not without freedom, also, that to compel himself is from freedom, but not to be compelled: and man is compelled by miracles and by visions, and likewise by fears and punishments; but by miracles and visions the external of his spirit is compelled, which consists in thinking and willing, and by fears and punishments the external of his body is compelled, which consists in speaking and doing: this latter may be compelled, because man, notwithstanding, thinks and wills freely, but the external of his spirit, which consists in thinking and willing, must not be compelled, for thus his internal freedom perishes, by which he was to be reformed. If man could be reformed by miracles and visions, all would be reformed in the universal globe; wherefore, it is a holy law of the Divine Providence, that internal freedom should not at all be violated; for by that freedom the Lord enters into man, even into the hell where he is, and by that freedom leads him there, and brings him forth thence, if he be willing to follow, and introduces him into heaven, and nearer and nearer to himself in heaven: thus, and no otherwise, man is brought out from infernal freedom, which, viewed in itself, is servitude, because from hell, and is introduced into celestial freedom, which is freedom itself, and which becomes by degrees more free, and at length most free, because from the Lord, who wills that man should not be at all compelled: this is the way of man's reformation, but this way is closed by miracles and visions. Neither is the freedom of the spirit of man at any time violated on this account also, that his evil, as well hereditary as actual, may be removed, which is accomplished whilst man compels himself, as was said above; those evils are removed by the Lord, through the affection of truth inspired into man, by which he has intelligence, and through the affection of good, by which

he has love ; for so far as man is in these affections, so far he compels himself to resist evils and falses : this way of reformation is also closed by miracles and visions, for they persuade and compel belief and thus send the thoughts as it were bound into a prison ; hence, if freedom be taken away, there is no opportunity given from an interior principle of removing evils, for nothing of evil is removed except from an interior principle : thus evils remain shut in, which, from their infernal freedom which they love, continually act against those truths and those goods which miracles and visions have impressed, and at length dissipate them, calling miracles the interior operations of nature, and visions the deliriums of phantasy, and truths and goods fallacies and mockeries : for evils shut in produce this effect in the externals which shut them in. Nevertheless, man, whilst he thinks only superficially, may believe that miracles and visions, although they persuade, do not take away the liberty of thinking ; yet with the non-reformed they do take away liberty, but with the reformed they do not take it away, for with the latter they do not shut evils in, but with the former.

54. All they who wish for miracles and visions, are like the sons of Israel, who, when they had seen so many prodigies in Egypt, at the red sea, and on mount Sinai, still after a month receded from the worship of Jehovah, and worshipped a golden calf, Exodus xxxii. They are also like the rich man in hell, who said to Abraham, that if any one from the dead should go to his brethren, they would repent ; to whom Abraham replied, they have Moses and the prophets, let them hear them ; if they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead, Luke xvi. 29, 30, 31. And they are like Thomas, who said that he would not believe unless he should see ; to whom the Lord said, Blessed are they who believe and do not see, John xx. 29 : they who believe and do not see, are they who do not desire signs, but truths from the Word, thus Moses and the prophets, and believe them ; these latter are internal men and become spiritual, but the former are external and remain sensual : the former, while they see miracles, and believe only by them, in their belief are not unlike a handsome woman, who is inwardly infected with a deadly disease, of which she soon dies ; and they are, also, like apples which are beautiful as to the rind, but are corrupt as to the flesh ; or they are like nuts, in which a worm lies concealed.

Moreover, it is known that no one can be compelled to love and to believe, but that love and faith must be rooted inwardly in man, consequently, no one can be led to love God and to believe in him by miracles and visions, because they compel: for how can he, who does not believe from the miracles [related] in the Word, believe from miracles not in the Word?

55. A seventh law of divine providence is, *That man shall not be let into truths of faith and into goods of love by the Lord, but so far as he can be kept in them even to the end of life; for it is better that man should be constantly evil, than that he should be good and afterwards evil, since thus he becomes profane: the permission of evil, also, is thence.* The Lord can give the affection of truth and faith thence, and the affection of good and love thence, to every man who is of sound reason, by withholding him from evil loves, which are of his *proprium*; for so far as man is withheld from those loves, so far he is in the understanding of truth and in the will of good: I have seen devils themselves reduced to such a state, in which when they were, they spoke truths from understanding and faith, and did what is good from will and love, into which state they were reduced, because they denied their ability to understand truths and do good; but as soon as the detention from their own proper loves was relaxed, and they returned into the lusts of their own loves, instead of the faith of truth there was found in them the faith of what is false, and instead of the love of good there was in them the love of evil: this has been witnessed frequently and before several: hence it was made evident, that every one can be reformed, and that to be reformed is nothing else than to be removed from evil loves: but how man is removed from those loves, has been said above. The reason why this removal is not effected by the Lord, is, because they, who come into the affection of truth and faith thence, and into the affection of good and love thence, and do not abide constantly in those affections to the end of life, but relapse into the loves from which they have withheld themselves, profane holy things. There are several kinds of profanation, but this kind is the most grievous of all, for the lot of such profaners after death is terrible; they are not in hell but beneath hell, and there they do not think nor will, but see and act; they see the things which are not, and do not see the things which are, and they act as if they acted every thing, and yet they act nothing, being altogether deliriums of fantasy; and because

they do not think nor will, they are no longer men, for to think and to will is human; hence they are not called they, in the masculine or feminine gender, but they are called, in the neuter gender, those things, or that: when they are viewed in any light of heaven they appear as skeletons, covered over with a black skin: such they become who have been once reformed and do not remain so. The reason of this their so horrible lot shall also be told: by reformation there is effected communication between them and heaven: hence flow in goods and truths, by which the interiors of their minds are opened, and evils are removed to the side: if they remain in this state till death, they are happy, but if they do not remain they become unhappy, for then the evils which were removed flow back, and mix themselves with truths and goods; thus hell mixes itself with heaven in them, so that they cannot be separated; for whatsoever is once impressed on the mind of man by love, this is not extirpated, wherefore after death, inasmuch as goods cannot be separated from evils, nor truths from falses, the whole mind is destroyed, and hence they have no longer any thought or will, but what remains is as a shell when the kernel is taken out, or as somewhat of skin and at the same time of bone without flesh, for this is all that remains of the man. Let it therefore be known, that there is no danger in coming from evil to good, but that there is danger in coming from good to evil.

56. But such a lot does not await those who are constantly evil, for all who are constantly evil are in hell, according to the loves of their life; and there they think, and from thought speak, although [they speak] falses; they likewise will, and from will do, although [they do] evils; and they appear among themselves as men, although in the light of heaven [they appear] in a monstrous form. From these considerations it may be seen, why it is by a law of order respecting reformation, which is called a law of Divine Providence, that man should not be let into truths of faith and into goods of love, only so far as he can be withheld from evils and kept in goods even to the end of life; and that it is better that man be constantly evil, than that he be good and afterwards evil, for then he becomes profane. The Lord, who provides all things and foresees all things, for this cause conceals the operations of his providence, so that man scarce knows whether there be any providence, and it is permitted him rather to attribute events to prudence, and contingencies, to fortune, yea, to ascribe several things to nature, than that by extant and mani-

fest signs of providence and of divine presence, he should unseasonably cast himself into sanctities in which he does not abide. The Lord also permits similar things by the other laws of his providence, namely by these, that man should have freedom, and that he should act what he acts according to reason, thus altogether as of himself; for it is better that man should ascribe the operations of the Divine Providence to prudence and fortune, than that he should acknowledge them, and still live a devil. From these considerations it is evident that the laws of permission, which are several, proceed from laws of providence.

57. One sort of the above mentioned profanation is meant by these words in Matthew: 'When the unclean spirit goes out of a man, he walks through dry places, seeking rest, but finding none; then he saith, I will return to the house from whence I came forth; and when he is come he findeth it empty, swept, and garnished; then he goes away, and adjoins to himself seven other spirits worse than himself, and entering in they dwell there; *and the latter things of that man become worse than the first,*' xii. 43, 44, 45: in this passage is described the conversion of a man by the departure of the unclean spirit from him; and his return to evils, and consequent profanation, is described by the unclean spirit returning with seven spirits worse than himself. In like manner, by these words in John: 'Jesus said to the man who was healed at the pool of Bethesda, behold thou art made whole, *sin no more, lest a worse thing come upon thee,*' v. 14: and by these words in the same evangelist: 'He hath blinded their eyes, and hardened their heart, that they do not see with their eyes, and understand with their heart, *and convert themselves, and I heal them,*' xii. 4; lest they should convert themselves and be healed, signifies, lest they should become profane: thus it would have been with the Jews, Matt. xii. 45; therefore they were forbidden to eat fat and blood, Levit. iii. 17; vii. 23, 25; by which was signified the profanation of what is holy by them in consequence of being of such a character. The Lord also, by his Divine Providence, is especially careful that this kind of profanation, should not exist; and that it may not exist, he separates the holy things appertaining to man from the things not holy, and stores up the holy things in the interiors of his mind, and elevates them to himself; but the things not holy [he stores up] in the exteriors, and turns them to the world; hence, holy things can be separated from things not holy

and man thus be saved. This cannot be effected when goods and evils are commixed. That they will have a crown of life, who remain in faith and love even to death, the Lord teaches in the Apocalypse, chap. ii. 10; chap. iii. 26.

58. The eighth law of Divine Providence is, *That the Lord continually withdraws man from evils, so far as man from freedom wills to be withdrawn; that so far as he can be withdrawn from evils, so far he is led by the Lord to good, thus to heaven; and so far as man cannot be withdrawn from evils, so far he cannot be led by the Lord to good, thus to heaven: for man, so far as he is withdrawn from evils, so far does good from the Lord, which good in itself is good, but so far as he is not withdrawn from evils, so far he does good from himself, which good in itself has evil.* Man, by the speech of his mouth, and by the actions of his body, is in the natural world, but by the thoughts of his understanding and by the affections of his will he is in the spiritual world: by the spiritual world is meant both heaven and hell, each distinguished most ordinately into innumerable societies, according to all the varieties of affections and of thoughts thence. In the midst of those [societies] is man, so tied to them that he cannot in the least either think or will, but together with them, and so together, that if the man was to be plucked away from them, or they from him, he would fall down dead, retaining only life in his inmost degree, by which degree he is a man and not a beast, and by which he lives to eternity. Man does not know that he is in such inseparable consort as to life, and the reason why he does not know it is, because he does not discourse with spirits, consequently, does not know any thing concerning that state. But, lest this should be concealed to eternity, lo! it is revealed. This is necessary to be premised, before this law of Divine Providence can be understood.

59. Man from his birth is in the midst of infernal societies, and dilates himself into them, altogether as he dilates the evil affections of his will. The evil affections of the will are all from the loves of self and of the world; the reason is, because those loves turn all things of the mind downwards and outwards, thus to hell, which is beneath, and which is out of themselves, and thereby averts them from the Lord, thus from heaven: the interiors also of all things of the human mind, and therewith the interiors of all things of the spirit, can be turned downwards and can be turned upwards; they are turned downwards when man loves himself above all things;

and they are turned upwards when he loves the Lord above all things; it is an actual turning; man of himself turns them downwards, and the Lord from himself turns them upwards; the reigning love is what turns. Thoughts do not turn the interiors of the mind, except so far as they are derived from he will. That this is so man does not know, and yet he should know, in order that he may understand how he is led out of hell, and led into heaven by the Lord.

60. But that man may be led out of hell, and be led into heaven, by the Lord, it is necessary that he should resist hell, that is, evils, as of himself; if he does not resist as of himself, he remains in hell, and hell in him, nor are they separated to eternity. This, likewise, follows from the above-mentioned laws of Divine Providence, which have been explained. That this is the case, experience also will teach: evils are removed from man either by punishments, or by temptations and consequent aversions, or by the affections of truth and good. Evils are removed by punishments with those who are not reformed; by temptations and consequent aversions with those about to be reformed; and by the affections of truth and good with the regenerate. Experience is this; when one unreformed or evil undergoes punishments, as is the case in hell, he is kept in the punishment until it is perceived that of himself he refuses evils, nor is he sooner liberated, thus he is compelled of himself to remove evils; if he be not punished even to that intention and will, he remains in his evil; nevertheless, evil is not still extirpated, because he has not compelled himself, therefore it remains within, and recurs when the fear ceases. Evils with those who are about to be reformed, are removed by temptations, which are not punishments, but combats: persons in these circumstances are not compelled to resist evils, but compel themselves, and implore the Lord, and are thus liberated from the evils which they have resisted; these afterwards desist from evils, not from any fear of punishment, but from aversion to evil, which aversion in their case is at length resistance. But with the regenerate, there are not any temptations or combats, but there are affections of truth and good, which withhold evils at a distance from them: for they are altogether separated from hell, whence evils come, and are conjoined to the Lord. To be separated and removed from evils is nothing else than to be separated and removed from infernal societies. The Lord is able to separate and remove all, as many as he wills, from infernal societies, thus from evils, and is likewise

able to transmit them into heavenly societies, thus into goods, but this endures only for a few hours, after which the evils recur : this, also, I have occasionally seen done, and likewise that the evil person continued evil as before. In the whole spiritual world there is not given an example of any one being removed from evils, except by combat or resistance as of himself, or of any one being removed, except by the Lord alone.

61. Experience further testifies to the same purpose ; all who come from the earth into the spiritual world, are known as to their quality, from this consideration, whether they can resist evils as of themselves, or whether they cannot : they who can are saved, but they who cannot are not saved : the reason is, because man cannot resist evils of himself, but of the Lord ; for it is the Lord who resists evils with man, and causes that man should feel and perceive as if he did it of himself ; they, therefore, who in the world have acknowledged the Lord, and likewise that all good and truth is from him, and nothing from man, and thus that they have power against evils from the Lord, and not from themselves, resist evils as of themselves. But they who have not acknowledged those things in the world, cannot resist evils as of themselves, for they are in evils, and in the delight of them from love, and to resist the delight of love is to resist themselves, their own nature, and their own life. The experiment was made whether they were able to resist evils whilst the punishments of hell were announced to them, yea whilst they were seen, and likewise felt, but still it was in vain, for they hardened the mind, [*animus*] saying, let come what will, only let me be in the delights and joys of my heart so long as I am here ; I know things present, what is to come I do not think about ; no more evil will befall me than many others : but after a stated time they are cast into hell, where they are compelled by punishments not to do evil, but punishments do not take away the will, the intention, and consequent thought of evil, they only take away the act. From these considerations it is evident, that to resist evils is not effected by man, but by the Lord with those who acknowledge him, and that the Lord gives it to appear as if it were done by them.

62. That the Lord alone resists evils with man, and not by any angels of heaven, is, because to resist evils with man is of Divine Omnipotence, Divine Omniscience, and Divine Providence. It is of *Divine Omnipotence*, because to resist one evil is to resist many, and likewise is to resist the hells ;

for every single evil is conjoined with innumerable evils, they cohere like the hells with each other, for as evils so the hells, and as the hells so evils, make one, and no one can resist the hells so conjoined except the Lord alone. It is of *Divine Omniscience*, because the Lord alone knows what is the quality of man, and what his evils are, and in what connexion they are with other evils, thus in what order they are to be removed, that man may be healed from within, or radically. It is of *Divine Providence*, lest any thing be done contrary to the laws of order, also, that what is done may promote the happiness of man to eternity; for Divine Providence, Divine Omniscience, and Divine Omnipotence, in singular things, have respect to what is eternal. From these considerations it may be manifest, that no angel can resist evils with man, but the Lord alone. The Lord effects these things with man immediately from himself, and likewise mediately through heaven, but still in such a manner, that no angel knows any thing about it: for heaven in its whole complex is the Lord, because it is his Divine Proceeding, wherefore, whilst he operates through heaven, it is likewise from himself; but it is said mediately, because the divine operation is transfused through the heavens, yet still it takes nothing from the *proprium* of any angel there, but from its own appertaining to them: the appearance is, as when man performs an action, he moves innumerable moving fibres scattered through the whole body to perform it, of which no single fibre knows any thing: such also are angels in the divine body, which is called heaven.

63. The law of Divine Providence, that man, so far as he can be led from evils, so far does good from the Lord which in itself is good, but so far as he cannot be led from evils, so far he does good from himself, which in itself has evil, may be illustrated from the precepts of the decalogue; as for example, from the precept concerning not stealing; they who resist as of themselves the lust of stealing, thus also, the lust of obtaining gain by insincerity and injustice, saying in their hearts, that they ought not to do so, because it is contrary to a divine law, thus contrary to God, in itself infernal, thus in itself evil, after a few short combats are withdrawn from that evil, and are led by the Lord into the good which is called sincere and into the good which is called just, and then they begin to think of those goods, and to see them from them, sincerity from sincerity, and justice from justice, and afterwards, as they shun and hold in aversion the evil of the

above-mentioned lust, they love those goods, and from love do them without compelling themselves: those goods are from the Lord, because they are goods in themselves good. But it is otherwise if the lust of obtaining gain by insincerity and injustice remains with man, for in this case he cannot do what is sincere from sincerity, nor what is just from justice, thus not from the Lord, but from himself; for he does these things that he may acquire the credit of being sincere and just, for the sake of the ends which he purposes of securing greater gain and honor: these ends are in his goods, and from the end is all the quality of good: this good, has in itself evil, since its quality is derived from the proposed end of obtaining gain by insincerity and injustice. Every one can see, that this good cannot be made good in itself, until evil is removed. The case is similar in regard to the other precepts of the decalogue.

64. So far as man is removed from evils, so far he is removed from hell, because evils and hell are one; and so far as he is removed from these, so far he enters into goods, and is conjoined with heaven, for goods and heaven are one. Man in this case becomes another man, his freedom, his good, his mind, and his understanding and will, being inverted, for he becomes an angel of heaven. His *freedom*, which had before been the freedom of thinking and willing evil, becomes the freedom of thinking and willing good, which in itself is freedom itself: when man is in this freedom, he then first knows what freedom is, but not before, since from the freedom of evil he felt the freedom of good as servitude, but now from the freedom of good he feels the freedom of evil as servitude, as also it is in itself. The *good*, which man had before done, inasmuch as it was from the freedom of evil, could not be good in itself, since the love of self or of the world was in it; for good is not given from any other origin but from love, and hence, such as the love is, such is the good; if the love be evil, still its delight is felt as good, although it is evil; but the good which man afterwards does, is good in itself, because from the Lord, who is good itself, as was said above. The *mind of man*, before it was conjoined to heaven, was turned backwards, because it was not yet brought forth out of hell; but whilst it is in a state of reformation, it looks from truth to good, thus from left to right, which is contrary to order; but after the mind is conjoined to heaven, it is turned forwards, and is elevated to the Lord, and looks from right to left, that is, from good to truth,

which is according to order: thus a turning is effected. The case is similar with *the understanding and the will*, because the understanding is recipient of truth, and the will recipient of good: before man is brought out of hell, the understanding and will do not act as one, for at that time, from the understanding, man sees and acknowledges several things which he does not will, because he does not love them; but when man is conjoined to heaven, then the understanding and will act as one, for the understanding becomes of the will, since man, when the turning is effected, loves what he wills, and what he wills from love this he also thinks; thus, after man is removed from evils by resistance and combat against them as from himself, he comes into the love of truth and good, and in this case, all things which he wills and thence does, he also thinks and thence speaks.

65. There are two faculties of life appertaining to man; one is called understanding and the other will: those faculties are altogether distinct from each other, but are created to make one, and when they make one, they are called one mind; nevertheless, with man they are at first divided, but afterwards they are united. *They are distinguished* altogether as light and heat, for understanding is from the light of heaven, which in its essence is divine truth or divine wisdom; the understanding, also, appertaining to man, whilst he is in the world, sees, thinks, reasons and concludes from that light; that this is so man does not know, because he does not know any thing concerning that light and its origin: but the will is from the heat of heaven, which in its essence is divine good or divine love; the will, also, appertaining to man, whilst he is in the world, loves from that heat, and has all its pleasure and delight; that this is so man again does not know, because he does not know any thing concerning that light and its origin. Now, whereas the understanding sees from the light of heaven, it is evident that it is the subject and receptacle of that light, thus also, the subject and receptacle of truth and the wisdom thence derived: and whereas the will loves from the heat of heaven, it is evident that it is the subject and receptacle of that heat, so likewise, the subject and receptacle of good, thus of love. From these considerations it may be seen manifestly, that those two faculties of the life of man are distinct like light and heat, also, like truth and good, and like wisdom and love. *That those two faculties are at first divided with man,*

is perceived evidently from this consideration, that man can understand what is true, and from what is true [can understand] what is good, and approve it, but still not will it, and from willing do it; for he understands what is true, and hence what is good, whilst he hears and reads it, and he so perfectly understands, that afterwards he can teach it by preaching and writing; but when he is left to himself, and thinks from his own spirit, he can then observe that he does not will it, yea, that he wills to act contrary to it, and likewise, that he does act contrary to it, when not restrained by fears. Of this character are they, who can speak intelligently, and yet live otherwise; this is what is meant by a man's seeing one law in his spirit, and another in his flesh, for spirit is the understanding, and flesh is the will. This disagreement of the understanding and will is perceived principally by those who are willing to be reformed, but little by others. The reason why this disagreement is given, is, because the understanding with man is not destroyed, but the will is destroyed: for understanding is comparatively as the light of the world, by virtue of which a man is able to see with equal clearness in the time of winter as in the time of summer; and the will is comparatively as the heat of the world, which may be absent from the light, and may be present with the light, for it is absent in the time of winter, and it is present in the time of summer. But the case is this, that nothing destroys understanding but will, as nothing destroys the germinations of the earth but the absence of heat. Understanding derived from will is destroyed with those who are in evils, when they act in unity, not when they do not act in unity; they act in unity, when man thinks with himself from his own love, but they do not act in unity when he is with others; for in this latter case, he conceals and thereby removes the proper love of his own will, which being removed, the understanding is elevated into superior light. The following experience may serve for confirmation; I have occasionally heard spirits discoursing with each other, and likewise with myself, so wisely, that an angel could scarce discourse more wisely, and from this circumstance I have been led to suppose, that in a short time they would be raised up into heaven; but after a time, I have seen them with the evil in hell, at which I was surprised; but it was given me, in this case, to hear them discoursing in a strain altogether different, not in favor of truths as before, but against them, by reason that now they were in the love of their own pro-

per will, and in like manner of their own proper understanding, whereas before they were not in that love. It has also been given to see how the proprium of man is distinguished from what is not his proprium, for this may be seen in the light of heaven: the proprium resides interiorly, but what is not the proprium exteriorly, and the latter veils the former, and likewise hides it, nor does it appear until that veil is taken away, as is done with all after death. I also observed, that several were amazed at what they saw and heard, but they were of those who judge of the state of man's soul from his discourse and writings, and not at the same time from the deeds which are of his own proper will. From these considerations it is evident, that the above two faculties of life appertaining to man are at first divided. *Something shall now be said of their union*: They are united with those who are reformed, which is effected by combat against the evils of the will, for when those evils are removed, the will of good acts as one with the understanding of truth: hence it follows, that such as the will is, such is the understanding, or, what is the same thing, that such as the love is, such is the wisdom: the reason why the latter is of such a quality as the former, is, because the will's love is the esse of the life of man, and the understanding's wisdom is the existence of life thence derived; wherefore, love, which is of the will, forms itself in the understanding, and the form which it there receives is what is called wisdom; for since both have one essence, it is evident that wisdom is the form of love, or love in form. After the above faculties are thus united by reformation, then the will's love increases daily, and it increases by spiritual nourishment in the understanding, for in the understanding it has its affection of truth and good, which is as an appetite that hungers and desires. From these considerations it is evident, that the will is what ought to be reformed, and that as it is reformed, the understanding sees, that is, grows wise; for, as was said; the will is destroyed, but not the understanding. Will and understanding also make one with those who are not reformed, or the evil, if not in the world, still after death; for after death it is not allowed man to think from understanding except according to his will's love, every one being at length reduced to this necessity: and when he is so reduced, then the evil love of the will has its form in the understanding, which form, inasmuch as it is from the falses of evil, is insanity.

66. To the above observations it may be proper to add, I.

That the light of the understanding before reformation is as the light of the moon, clear according to the knowledges of truth and good, but after reformation is as the light of the sun, clear according to the application of the knowledges of truth and good to the uses of life. II. The reason why the understanding has not been destroyed is, that man may know truths, and from truths may see the evils of his will; and when he sees them, may resist them as from himself, and thus be reformed. III. Nevertheless, man is not to be reformed by virtue of understanding, but by this, that the understanding acknowledges truths, and from them sees evils; for the operation of the Divine Providence of the Lord is into the love of man's will, and from this into the understanding, and not *vice versa*. IV. That the will's love, according to its quality, gives intelligence; natural love derived from spiritual gives intelligence in things civil and moral; but spiritual love in natural gives intelligence in things spiritual; but love merely natural, and the conceit thence derived, does not give any intelligence in things spiritual, but gives the faculty of confirming whatsoever it is disposed to do, and after confirmation infatuates the understanding, so that it sees what is false as true, and what is evil as good: nevertheless this love does not take away the faculty of understanding truths in their light; it takes away when it is present, and it does not take away when it is absent. V. When the will is reformed, and the wisdom which is of the understanding becomes that of the love which is of the will, or when wisdom becomes the love of truth and good in its form, then man is as a garden, in the time of spring, when heat is united to light, and gives soul to germinations; spiritual germinations are the productions of wisdom from love, and in this case, in every production, there is a soul from that love, and its clothing from wisdom, thus the will is as a father, and the understanding as a mother. VI. Such then is the life of man, not only the life of his mind (*animus*) but also the life of his body, inasmuch as the life of the mind acts as one with the life of the body by correspondences; for the life of the will or love corresponds to the life of the heart, and the life of the understanding or wisdom corresponds to the life of the lungs, which are the two fountains of the life of the body: that this is so man does not know, nevertheless it is from this ground that an evil person cannot live in heaven, and that a good person cannot live in hell; for both the one and the other becomes as it were dead, if he be not

amongst those with whom the life of his will and hence the life of his understanding act as one; amongst such, and amongst none else, his heart reciprocates freely, and hence his lungs respire freely.

67. The ninth law of the Divine Providence [is] *That the Lord does not immediately teach man truths, either from himself or by the angels, but that he teaches mediately by the Word, by preachings, by readings, by discourses, and by communications with others, and thus by cogitations with oneself from these; and that man, is then enlightened according to the affection of truth from use; otherwise man would not act as of himself.* These [things] follow from the laws of the Divine Providence before explained, [namely] from these, that man is in freedom, and acts what he acts from reason; [also] that from understanding ~~he~~ should think as from himself, and hence from the will should do as from himself; [and] further, that he is not to be compelled by miracles or by visions to believe any thing, or to do any thing: these laws are immutable, because they are of the Divine Wisdom, and at the same time of the Divine Love, and yet they would be disturbed if man were immediately taught, either by influx or by discourses. Moreover, the Lord flows in into the interiors of the mind of man, and through them into his exteriors; also, into the affection of his will, and through that into the thought of his understanding, but not *vice versa*. To flow in into the interiors of the mind of man, and through them into his exteriors, is to in-fix the root [*radicem agere*] and from the root to produce; the root is in the interiors, and production in the exteriors; and to flow in into the affection of the will, and through that into the thought of the understanding, is first to inspire a soul, and through that to form all other things; for the affection of the will is as a soul, by which the thoughts of the understanding are formed: this, likewise, is influx from [what is] internal into [what is] external, which is given. Man knows nothing concerning that which flows in into the interiors of his mind, nor concerning that which flows in into the affection of his will; [N. B. The two next lines of the original Latin being unintelligible, by reason, it is supposed, of some error of the press, they are omitted in the translation: The lines are these, "*sed de eo sciturus est, quod in exteriora mentis ejus, et quod in cogitationem intellectus ejus influeret, et hoc foret producere aliquid absque radice, et formare aliquid absque anima.*" Then it follows] Every one may see that this

would be contrary to divine order, consequently, that it would be to destroy and not to build. From these [considerations] the truth of this law of the Divine Providence appears.

68. But how the Lord flows in, and man is thus led, cannot be known from any other source than from the spiritual world; there man is as to his spirit, thus as to his affections and his thoughts thence, for the latter and the former are the spirit of a man; it is this which thinks from his affection, and not the body. The affections of man, from which his thoughts are, have extension into societies in the spiritual world in every direction, into a greater or lesser number, according to the quantity and quality of affection; within those societies man is as to his spirit, to them he is tied as with stretched-out cords which circumscribe the space for his walking, then as [he proceeds] from one affection into another, so he proceeds from one society into another, and in whatsoever society he is, and wheresoever he is in the society, there is the centre from which the affection and its thought runs forth to the other societies as to circumferences, which thus are in continual connexion with the affection of the centre, from which [affection] he then thinks and speaks. Man procures to himself in the world this sphere, which is the sphere of his affections and thoughts thence, if he be an evil man, in hell, if he be a good man, in heaven. That this is so, man is ignorant, because he is ignorant that such things are. Through those societies man, that is, his mind, walks free, although bound, and the Lord leads him, nor does he take a step, into which and from which [the Lord] does not lead, and gives to the man continually to know no otherwise, than that he goes of himself in full liberty; and it is allowed him to persuade himself of this, because it is from the law of Divine Providence that man should be conveyed whither his affection wills. If the affection be evil, he is carried about through infernal societies, and if he does not look to the Lord, he is brought into those [societies] more entirely and deeply, yet still the Lord leads him as by the hand by permitting, and withdrawing so far as [the man] is willing to follow from freedom: but if he looks to the Lord, he is brought forth from those societies successively, according to the order and connexion in which they are; which order and which connexion is known to no one but to the Lord alone; and thus he is conveyed by continual steps out of hell upwards towards heaven, and into heaven. This is effected by the Lord whilst man is ignorant of it, since if

man knew it, he would disturb the continuation of that progress by leading himself: it is sufficient that he learn truths from the Word, and by truths what things are good, and from truths and goods what evils and falses are, to the end that he may be affected by truths and goods, and not be affected by falses and evils: he may indeed know evils and falses, before he knows goods and truths, but he cannot see them and perceive them: thus and no otherwise man may be led from affection into affection, in freedom and as of himself, from the affection of truth and good, by leading, if he acknowledges the Divine Providence of the Lord in every thing, and from the affection of what is evil and false, by permission, if he does not acknowledge that [Providence]: [it is sufficient] also that he is capable of receiving intelligence corresponding to affection, which he receives, so far as from truths he fights against evils as of himself. This is to be revealed, for the reason, that it is not known that the Divine Providence is continual, and in the most singular things of the life of man, and this because it is not known how it is.

69. These things being premised, it shall now be told what affection is, and afterwards why man is led of the Lord by affections and not by thoughts, and lastly that man cannot otherwise be saved. *What affection is.*—By affection is meant the like as by love; but love is as the fountain, and affections are as streams thence, thus also, they are its continuations. Love as a fountain is in the will of man; affections, which are its streams, by continuity flow in into the understanding, and there by means of light from truths produce thoughts, altogether as the influences of heat in a garden produce germinations by means of rays of light; love, also, in its origin is the heat of heaven, truths in their origin are the rays of the light of heaven, and thoughts are the germinations from their marriage. From such a marriage are all the societies of heaven, which are innumerable, which in their essences are affections; for they are from the heat which is love, and from wisdom which is light, from the Lord as a sun; hence, those societies, in proportion as heat there is united to light, and light is united to heat, are affections of good and of truth: thence are the thoughts of all in those societies. From this [consideration] it is evident, that the societies of heaven are not thoughts, but that they are affections, consequently, that to be led by those societies is to be led by affections, or to be led by affections is to be led by societies; wherefore in what now follows, for socie-

ties say affections. It shall now be shewn, *why man is led of the Lord by affections and not by thoughts*: whilst man is led of the Lord by affections, he may be led according to all the laws of his Divine Providence, but not if by thoughts: affections do not manifest themselves before the man, but thoughts do manifest [themselves]; also, affections produce thoughts, but thoughts do not produce affections; it appears as if they produce them, but it is a fallacy; and when affections produce thoughts, they also produce all things of man, because they are his life. This, likewise, is known in the world; if you hold man in his affection, you hold him bound, and lead him whither you will, and then, one reason goes as far as a thousand [*valet pro mille*]; but if you do not hold man in his affection, reasons are of no avail, for the affection, not in concord, either prevents them, or rejects them, or extinguishes them. Similar would be the case, if the Lord led man by thoughts immediately, and not by affections. Also, when man is led of the Lord by affections, it appears to him that he thinks freely as of himself, and that as of himself he speaks freely, and likewise acts. Hence now it is, that the Lord does not immediately teach man, but mediately by the Word, by doctrines and preachings from the Word, by discourses and conversations, for from these things man thinks freely as of himself. *That man cannot otherwise be saved*, follows both from what has been said concerning the laws of the Divine Providence, and also from this [consideration,] that thoughts do not produce affections with man; for if man knew all things of the Word, and all things of doctrine, even to the arcana of wisdom which pertain to the angels, and thought and spake them, whilst yet his affections were concupiscences of evil, still he could not be brought out of hell by the Lord. Hence it is evident, that if man were taught from heaven by influx into his thoughts, it would be like casting seed into the way, or into water, or into snow, or into fire.

70. Since the Divine Providence acts into the affections which are of man's love and thence of his will, and leads him in his own affection, and from that [affection] into another that is near and related to it, by freedom, and thus, imperceptibly, so that man knows nothing at all of the manner in which it acts, yea, that he scarce knows that there is a Divine Providence; hence it is, that many deny that [Providence] and confirm themselves against it; which is done [in consequence] of the various things which happen and

exist, as that the arts and tricks of the wicked are successful, that impiety prevails, that there is a hell, that there is blindness of understanding in things spiritual, and that hence come so many heresies, and that each, commencing from one head, diffuses itself into congregations and nations, and remains, as Popery, Lutheranism, Calvinism, Melancthonism, Moravianism, Arianism, Socinianism, Quakerism, enthusiasm, yea Judaism, and likewise in these naturalism and atheism; and out of Europe, [extending] through several kingdoms, Mahometanism, and likewise Gentilism, in which are various kinds of worship, and in some cases none. All who think on these subjects not from divine truth, say in their heart that there is no Divine Providence, and they who hesitate in opinion [*qui hærent*] affirm that there is [a Divine Providence,] but that it is only universal: both the latter and the former, when they hear that the Divine Providence is in most singular things of the life of men, then either do not attend, or do attend; they who do not attend, reject the idea behind them, and depart; but they who do attend, are as those who depart, and yet they turn back the face, and only look whether it be any thing, and when they see, they say with themselves, so it is said; some also, of these latter, affirm with the mouth, and not with the heart. Now, whereas it is of importance that the blindness [arising] from ignorance, or the thick darkness arising from the absence of light, should be dispersed, it shall be given to see I. that the Lord teaches no one immediately, but mediately by those things which pertain to man from hearing and sight: II. and yet that the Lord provides that man may be reformed and saved by those things, which he thence adopts into his religion: III. and that he provides for every nation a universal medium of salvation.

71. *That the Lord teaches no one immediately, but mediately by those things which pertain to man from hearing and sight*, follows from what has been said above; to which must be added, that immediate revelation is not given, except what has been given in the Word, and such as is in the prophets and evangelists, and in the historical [parts of the Word]; this is such, that every one may be taught according to the affections of his love, and the thoughts of his understanding thence; they, therefore, who are not in good as to life, [may be taught] a little, but they who are [in good as to life,] may be taught much, for these [latter] are taught by illustration from the Lord. Illustration is thus: light con-

joined to heat flows in through heaven from the Lord; this heat, which is divine love, affects the will, whence man has the affection of good; and this light, which is divine wisdom, affects the understanding, whence man has the thought of truth: from these two fountains, which are the will and understanding, all things of the love and all things of man's science are affected, but only those things are excited and presented to view, which relate to the subject. Thus illustration is effected by the Word from the Lord, in which [Word] every thing from the spiritual [world] which is in it, communicates with heaven, and the Lord flows in through heaven, and into that which at the time is under man's view, and the influx is continuous and universal, extending to the most singular things appertaining to every one; it is comparatively as the heat and light from the sun of the world, which operate into all and singular things of the earth, and then vegetate according to the quality of their seed and [their] reception: how much more must this be the case with the heat and light from the divine sun, by virtue of which all things live? [*quid non calor et lux ex Divino Sole, ex quibus omnia vivunt.*] To be illustrated through heaven from the Lord is to be illustrated by the Holy Spirit, for the Holy Spirit is the Divine Proceeding from the Lord as a sun, from which heaven is. Hence it is evident, that the Lord teaches the man of the church mediately through the Word, according to the love of his will, which he has acquired by life, and according to the light of his understanding, which he has thence acquired by science, and that it cannot be otherwise, because this is the divine order of influx. This now is the reason why the Christian religion is divided into churches, and within those [churches] into heresies, in general and in particular. But they who are out of the Christian orb, and have not the Word, are taught in like manner, for their illustration is effected by the religious principle which they have instead of the Word, and which is partly from the Word: the religious principle among the Mahometans was in some respects taken from the Word of each Testament: with others, the religious principle is from the ancient [*vetusto*] Word, which afterwards was lost: with some, the religious principle is from the ancient [*antiqua*] church, which extended through a great part of the continent of Asia, and which, in like manner as our church at this day, was divided into several, in which that ancient Word was. From these churches were derived the religious principles of several nations, which

yet, in process of time, became in many cases more or less idolatrous. They who derive their religious rites from such an origin, are taught of the Lord mediately by their religious principle, in like manner as christians [are] by the Word, and this is effected, as, was said, by the Lord through heaven, and hence by the excitation of their will and at the same time of their understanding. But illustration by those religious principles is not like illustration by the Word; illustration, by [those] religious principles, is like the moon in the evening, shining with less or greater degrees of brightness; whilst illustration by the Word is as by day the sun shining from morning to noon, thus likewise with less or greater degrees of brightness. Hence it comes to pass, that the church of the Lord, extended through the universal terrestrial globe, as to its light, which is Divine Wisdom, is as the day from noon to evening, and even to night: and as to its heat, which is Divine Love, is as the year from spring to autumn, and even to winter.

72. *That nevertheless the Lord provides that man may be reformed and saved by those things which he thence adopts into his religion.* In the universal terrestrial globe, where there is any religion, there are two [Beings] who constitute it, which [two] are God and man, for there must be conjunction [between them]; and there are two [things] which constitute conjunction, the good of love, and the truth of faith; the good of love is from God immediately, the truth of faith is also from God, but mediately; the good of love is that by which God leads man, and the truth of faith is that by which man is led: this is the same thing with what was said above: the truth of faith appears to man as his own, because it is from those things which he procures to himself as from himself. God therefore conjoins himself to man by the good of love, and man conjoins himself to God as of himself by the truth of faith. Since conjunction is such, therefore the Lord compares himself with a bridegroom and husband, and compares the church with a bride and wife. The Lord flows in continually with the full good of love, nevertheless he cannot be conjoined to man in the full truth of faith, but only in that which appertains to man, and this is various: this may be given in greater fulness with those who are there where the Word is, but in less fulness with those who are there where the Word is not; still however, both with the latter and the former, the fulness varies according to science and at the same time life according to that [science]; hence it is,

that it may be given greater with those who have not the Word, than with those who have the Word. Conjunction of God with man, and conjunction of man with God, is taught in the two tables which were written with the finger of God, which are called tables of the covenant, the testimony, and the law; in one table is God, in the other is man: these tables are with all nations who have any religion; from the first table they know that God is to be acknowledged, is to be sanctified, and is to be worshiped; from the other table they know that theft ought not to be committed, either openly or clandestinely by arts, neither is adultery to be committed, nor murder with hand or with hatred, neither ought man to bear false witness before a judge or before the world, and likewise that he ought not to desire those things. Man from his table knows the evils which are to be shunned, and in proportion as he knows them and shuns them as from himself, in the same proportion God conjoins man to himself, and gives him from his table to acknowledge him, to sanctify him, and to worship him, and likewise gives him not to will evils, and also gives him to know truths in abundance and extent, [*in amplitudine*] so far as he does not will evils. Thus those two tables conjoin themselves with men, and the table of God is placed upon the table of man, and is put as one into the ark, over which is the propitiatory, which is the Lord, and over the propitiatory the two cherubs, which are the Word and what is from the Word, in which the Lord speaks with man, as with Moses and Aaron between the cherubs. Inasmuch now as conjunction of the Lord with man, and of man with the Lord, is [effected] by these [things] it is evident that every one who knows them, and lives according to them, not only from civil and moral law, but also from divine law, will be saved; thus every one in his own religion, whether he be a Christian, or a Mahometan, or a Gentile. And, what is more, the man who from religion lives [according to] these [precepts] although in the world he knows nothing of the Lord, nor any thing more from the Word, yet he is in that state as to his spirit that he wills to be wise, wherefore after death he is informed by the angels, and acknowledges the Lord, and receives truths according to affection, and becomes an angel. Every such person is as a man who dies an infant, for he is led of the Lord, and is educated by angels. They who, from ignorance, because born in such a place, have no divine worship, are also informed after death like infants, and, according to their civil and moral life, receive the means

of salvation : I have seen such, and they appeared at first as if not men, and afterwards I saw them as men, and I have heard them speaking sanely from the precepts of the decalogue ; to inform such is the inmost angelic joy. From these [considerations] it is now evident that the Lord provides that every man may be saved.

73. *That the Lord provides for every nation a universal medium of salvation.* From what has been said above it is evident, that man, in whatsoever religion he lives, may be saved, for he knows evils and from evils the falses, which are to be shunned, and when he shuns them, he knows the goods which are to be done, and the truths which are to be believed ; the goods which he does, and the truths which he believes, before he has shunned evils, in themselves are not goods, and in themselves are not truths, because from man and not from the Lord : that they are not goods and truths in themselves before, is, because they are not alive with man. The man who knows all goods and all truths, as many as can be known, and does not shun evils, knows nothing, evils absorb them and eject them, and he becomes infatuated, not in the world, but afterwards ; but the man who knows a few goods and a few truths, and shuns evils, he knows those [goods and truths] and superadds more, and becomes wise, if not in the world, yet afterwards. Since, therefore, every one, of every religion, knows evils, and from evils, falses, which are to be shunned, and, whilst he shuns them, knows the goods which are to be done, and the truths which are to be believed, it is evident that this is provided of the Lord, as a universal medium of salvation with every nation, which has any religion. This is given in all fulness amongst Christians ; and it is likewise given, although not in fulness, amongst Mahometans, as also amongst Gentiles : other things, which cause discrimination, are either ceremonious, which are indifferent, or are goods which they can do or not do, or are truths which they can believe or not believe, and yet be saved. Man sees what the quality of those things is, after evils are removed ; a Christian sees it from the Word, a Mahometan from the alcoran, and a Gentile, from his religious principle. A Christian sees from the Word, that God is one, that the Lord is the Saviour of the world, that all good in itself good, and all truth in itself truth, is from God, and nothing from man ; that baptism is, that the holy supper is, that heaven and hell are, that there is a life after death, and that he who does good comes into heaven, and he who

[does] evil, into hell: these things he believes from truth, and does from good, whilst he is not in evil; other things, which are not in accord with these and with the decalogue, he may omit. A Mahometan sees from the alcoran that God is one, that the Lord is the Son of God, that all good is from God, that heaven and hell are, that there is a life after death, and that the evils [mentioned] in the precepts of the decalogue are to be shunned: if he does these things, he also believes them, and is saved. A Gentile sees from his religious principle, that there is a God, that he is to be sanctified and is to be worshiped, that good is from him, that heaven and hell are, that there is a life after death, that the evils which are [mentioned] in the decalogue, are to be shunned: if he does these things, and believes them, he is saved. And whereas several of the Gentiles perceive God as a man and God-man is the Lord, therefore also after death, when they are informed by the angels, they acknowledge the Lord, and from the Lord afterwards receive truths which they did not know before. That they have not baptism, nor the holy supper, does not condemn; the holy supper and baptism are for those alone, with whom the Word is, and to whom the Lord is known from the Word; for they are symbols of that church, and are testifications and certifications that they are saved, who believe and live according to the Lord's precepts in the Word.

74. Something shall now be said concerning the discourse of spirits with man: it is believed by many, that man may be taught of the Lord by spirits speaking with him; but they who believe and will this, do not know that it is connected with danger to their souls. Man, so long as he lives in the world, is in the midst of spirits as to his spirit, and yet spirits do not know that they are with man, nor man that he is with spirits: the reason is, because they are conjoined as to affections of the will immediately, and as to thoughts of the understanding mediately; for man thinks naturally, but spirits think spiritually; and natural and spiritual thought do not otherwise make one than by correspondences; and one by correspondences causes that one does not know any thing concerning the other. But as soon as spirits begin to speak with man, they come from their spiritual state into the natural state of man, and then they know that they are with man, and conjoin themselves with the thoughts of his affection, and from those [thoughts] they speak with him: they cannot enter into any thing else, for similar affection and thence

thought conjoins all, and dissimilar separates. It is from this [circumstance] that the speaking spirit is in the same principles with the man [to whom he speaks], whether they be true or whether they be false, and likewise that he excites them, and by his own affection conjoined to the man's affection, strongly confirms them: hence it is evident that none other than similar spirits speak with man, or manifestly operate upon him, for manifest operation coincides with speech; hence it is that no other than enthusiastic spirits speak with enthusiasts; also, that no other than Quaker spirits operate upon Quakers, and Moravian spirits upon Moravians; the case would be similar with Arians, with Socinians, and with other heretics. All spirits speaking with man, are no other than such as have been men in the world, and were then of such a quality: that this is the case has been given me to know by experiences. And what is ridiculous, when man believes that the Holy Spirit speaks with him, or operates upon him, the spirit also believes that he is the Holy Spirit; this is common with enthusiastic spirits. From these [considerations] the danger is evident in which man is, who speaks with spirits, or who manifestly feels their operation. Man is ignorant of the quality of his own affection, whether it be good or evil, and with what others it is conjoined; and if he is in the conceit of his own intelligence, [his attendant] spirit favors every thought which is thence; in like manner if any one has favor for [particular] principles, enkindled by a certain fire, which has place with those who are not in truths from genuine affection: when a spirit from similar affection favors man's thoughts or principles, then one leads the other, as the blind the blind, until each falls into the pit. The Pythonics formerly were of this description, and likewise the magicians in Egypt and in Babel, who by reason of discourse with spirits, and of the operation of spirits felt manifestly in themselves, were called wise: but by this the worship of God was converted into the worship of demons, and the church perished; wherefore such communications were forbidden the sons of Israel under penalty of death.

75. It is otherwise with those whom the Lord leads, and he leads those who love truths, and will them from himself; these are illustrated when they read the Word, for the Lord is in the Word, and speaks with every one according to his capacity: if these hear speech from spirits, which also they do occasionally, they are not taught, but are led, and this so

providently, that the man is still left to himself, since, as was before said, every man is led of the Lord by affections, and thinks from them as from himself, in freedom; if this was not the case, man would not be reformable, neither could he be illustrated. But men are illustrated variously, every one according to the quality of his affection and thence intelligence: they who are in the spiritual affection of truth, are elevated into the light of heaven, so as to perceive the illustration. It has been given me to see it, and from it to perceive distinctly what comes from the Lord, and what from the angels; what comes from the Lord is written, and what from the angels is not written. Moreover it has been given me to discourse with the angels as man with man, and likewise to see the things which are in the heavens, and which are in the hells: the reason was, because the end of the present church approaches, and the beginning of a new one is at hand, which will be the New Jerusalem, to which it is to be revealed, that the Lord rules the universe, both heaven and the world; that heaven and hell are, and what is the quality of each; that men live also men after death, in heaven they who have been led of the Lord, in hell they who [have been led] of themselves; that the Word is the Divine itself of the Lord in the earth; also that the last judgment is passed, lest man should expect it in his world to eternity; besides many other things which are [effects] of the light now arising after darkness.

76. The tenth law of the Divine Providence is, *that man from his own proper prudence has led himself to eminence and to opulence, whilst they seduce: for man is led of the Divine Providence to such things as do not seduce, and which are serviceable to his eternal life: for all things of the Divine Providence with man respect what is eternal, because the life which is God, from which man is man, is eternal.* There are two things which principally affect the minds of men, eminence and opulence; eminence is [derived] from the love of glory and of honors, opulence is [derived] from the love of money and possessions: they affect principally the minds [*animos*], because they are proper to the natural man; hence it is that they who are merely natural, know no otherwise than that eminence and opulence are blessings themselves, which [are] from God, when yet they may be curses, as may be clearly concluded from this, that they are the portion both of good and evil men: the eminent and the opulent have been seen by me in the heavens, and they have likewise been seen

[by me] in the hells; wherefore, as was said, when they do not seduce, they are from God, but when they seduce, they are from hell. The reason why man in the world does not distinguish between the two cases, whether they be from God or whether they be from hell, is, because they cannot be distinguished by the natural man separate from the spiritual, but they may be distinguished in the natural man from the spiritual; and this likewise with difficulty, because the natural man is taught from infancy to assume a semblance of the spiritual man, and hence, when he performs uses to the church, to his country, to society and a fellow-citizen, thus to his neighbor, he not only says, but also can persuade himself, that he has performed them for the sake of the church, his country, society, and a fellow-citizen, when yet perhaps he has performed them for the sake of himself and the world as ends: man is in this blindness, from this [cause], that he has not removed evils from himself by any combat, for so long as evils remain, man can see nothing from what is spiritual in his natural; he is like a man dreaming who believes himself awake, and he is like a bird of night which sees darkness as light; such is the natural man, when the gate of the light of heaven is shut; the light of heaven is the spiritual [principle] illustrating the natural man. Now, whereas it is of the greatest concern to know whether eminence and opulence, or the love of glory and honor, also the love of money and of possessions, be ends or whether they be means, we shall first speak of an end and of means, since if they be ends they are curses, but if they are not ends, but means, they are blessings.

77. The end, middle causes, and effects, are called also the principal end, the intermediate ends, and the ultimate end; these [latter] are called ends, because the principal end produces them, and is the all in them, and is their esse, and their soul. The principal end is man's will's love, the intermediate ends are subordinate loves, and the ultimate end is the will's love, existing as in its effigy. Inasmuch as the principal end is the will's love, it follows, that the intermediate ends, since they are subordinate loves, are foreseen, are provided, and are produced by the understanding, and that the ultimate end is the use foreseen, provided, and produced from the will's love by the understanding, for every thing which love produces is use. These things are to be premised, to the intent that what was said above may be perceived, viz. that eminence and opulence may be blessings, and likewise that they may be curses.

78. Now, because the end, which is man's will's love, by the understanding provides or procures for itself means, by which may exist the ultimate end, to which the first end advances by means, which end is the existing end, and this is use, it follows that the end loves the means, when they perform that use, and that it does not love them if they do not perform it, and that in this case it rejects them, and by the understanding provides or procures for itself other means. Hence it is evident of what quality man is, if his principal end be the love of eminence, or the love of glory and honor, or if his principal end be the love of opulence, or the love of money or possessions, viz. that he regards all means as servants administering to the ultimate end, which is the existing love, and this love is use from himself. As for example; in the case of a priest, whose principal end is the love of money or possessions, his means are the ministry, the Word, doctrine, erudition, preaching thence, and by these the instruction of men of the church, and their reformation and salvation; these means are estimated by him from the end and for the sake of the end, but still they are not loved, although with some it appears as if they were loved, for it is opulence which is loved, inasmuch as this is the first and last end, and that end, as was said, is the all in the means. They say, indeed, that they are willing that the men of their church should be instructed, reformed, and saved; but because they say this from an end of opulence, the things which they say are not the objects of their love, but are only the means of acquiring fame and gain on account of them. The case is similar with a priest, whose principal end is the love of eminence over others; this will be seen, if gain or honor come from the means. It is altogether otherwise if the instruction, reformation, and salvation of souls be the principal end, whilst opulence and eminence are the means, then the man, a priest, is altogether of another character, for he is spiritual, whereas in the former [case] he is natural; with a spiritual priest opulence and eminence are blessings, but with a natural [priest] they are curses. That this is so has been testified to me from much experience in the spiritual world: several have been there seen and heard, who said that they had taught, had written, and had reformed, but when the end or love of their will was manifested, it appeared that they had done all things for the sake of themselves and the world, and nothing for the sake of God and their neighbor, yea, that they cursed God, and cursed their

neighbor ; they are such as are understood in Matt. vii. 22, 23 ; and in Luke xiii. 26, 27.

79. To take another example of a king, a prince, a consul, a governor, and an officer, whose principal end is the love of rule, and whose means are all things relative to their dominion, administration and function ; the uses, which they perform, are not for the sake of the good of the kingdom, commonwealth, country, societies, and fellow-citizens, but for the sake of the delight of power, thus for the sake of themselves ; the uses themselves are not uses to them, but they are subservient to haughtiness [*fastus*] ; they perform them for the sake of appearances, and of distinction, they do not love them, but they commend and still make light of them, just as a lord his servants. I have seen such after death, and I was astonished ; they were devils amongst the fiery ones ; for the love of rule, whilst it is a principal end, is the very fire of hell. I have seen also others, whose love of rule was not a principal end, but the love of God and the neighbor, which is the love of uses ; they were angels, to whom were given dominions in the heavens. From these [considerations] it is further evident, that eminence may be a blessing, and that it may be a curse ; and that eminence as a blessing is from the Lord, and that eminence as a curse is from the devil. What the quality of the love of rule is, when it is a principal end, may be seen by every one who is wise, from the kingdom which, in the Word, is meant by Babel, in that it has set its throne in the heavens above the Lord, by claiming to itself all his power ; hence they have abrogated the divine means of worship, which are from the Lord by the Word, and in their place have instituted demoniacal means of worship, which are adorations of living and dead men, also of sepulchres, carcases and bones. That kingdom is described by Lucifer in Isaiah, xiv. 4 to 24 : but they, who have exercised that dominion from the love of it, are Lucifers, not the rest.

80. Since in the christian world the love of ruling and the love of riches universally reign, and those loves at this day are so deeply in-rooted, that it is not known how far they seduce, it is of moment that their quality should be taught : they seduce every man who does not shun evils because they are sins, for he who does not so shun evils, does not fear God, wherefore he remains natural ; and inasmuch as the loves proper to the natural man are the love of ruling and the love of riches, therefore he does not see with interior acknow-

ledgment what the quality of those loves in himself is : he does not see unless he be reformed, and he is reformed only by combat against evils ; it is believed, that [he is reformed] by faith, but the faith of God has no place with man until he fights against evils [*sed fides Dei non prius est*]. When man is thus reformed, then light from the Lord through heaven flows in, and gives him the affection, and also the faculty, of seeing what the quality of those loves is, and whether they have rule with them, or are subservient, thus whether they are in the first place with him, and make as it were the head, or whether they are in the second place, and make as it were the feet ; if they have rule and are in the first place, they then seduce, and become curses, but if they are subservient and in the second place, they then do not seduce, and become blessings. I can assert, that all with whom the love of ruling is in the first place, are inwardly devils. This love is known from its delight, for it exceeds every delight of the life of men ; it exhales continually from hell, and the exhalation appears as the fire of a great furnace, and enkindles the hearts of men, whom the Lord does not protect ; the Lord protects all [who are] reformed. Still the Lord leads them, but in hell ; yet only by external bonds, which are fears for the punishments of the law, and for the loss of reputation, of honor, of gain, and of pleasures thence ; also by remunerations in the world ; nor can he bring them out of hell, because the love of ruling does not admit internal bonds, which are the fears of God, and the affections of good and truth, by which the Lord leads all, who follow [him], to heaven and in heaven.

81. Now something shall be said on this [circumstance], that man is led of the Divine Providence to such things as do not seduce, and which are serviceable to eternal life ; those things also have reference to eminence and to opulence. That it is so, may be manifest from the things which have been seen by me in the heavens. The heavens are distinguished into societies, and in each [society] are the eminent and the opulent, the eminent being there in such glory, and the opulent in such abundance, that the glory and abundance of the world are scarce any thing respectively. But all the eminent there are wise, and all the opulent there are knowing, wherefore eminence there is of wisdom, and opulence there is of science : this eminence and this opulence may be acquired in the world, as well by those who are eminent and opulent there, as by those who are not, for they

are acquired by all in the world who love wisdom and science. To love wisdom is to love uses which are true uses, and to love science is to love the knowledges of good and truth for the sake of those uses. When uses are loved in preference to self and the world, and the knowledges of good and truth for the sake of those [uses], then uses are in the first place, and eminence and opulence in the second: it is so with all who are eminent and opulent in the heavens; they regard the eminence in which they are from wisdom, and the opulence in which they are from science, just as a man regards raiment.

82. The eminence and opulence of the angels of heaven shall also be described: there are in the societies of heaven superior and inferior governors, all arranged by the Lord, and subordinate according to their wisdom and intelligence: their chief, who is wise above the rest, dwells in the midst, in a palace so magnificent, that nothing in the universal world can be compared with it; its architectural qualities are so wondrous, that I can from truth declare, that they cannot be described by natural language, as to a hundredth part, for art itself is there in its art. Within in the palace are chambers and bed-chambers, in which all the furniture and ornaments are resplendent with gold and various precious stones, in such forms as cannot be effigied, either in painting or engraving, by any artificer in the world: and, what is wonderful, singular things, even to the most singular of them, are for use, every one who enters sees for what use they are [intended], and also perceives it as from the transpiration of the uses through their images: but every wise person, who enters, does not keep his eye long fixed in the images, but with his mind attends to the uses, since these delight his wisdom. Round about the palace are porticos, are paradisiacal gardens, and are little palaces; and singular things are celestial pleasantnesses themselves in the forms of their own beauty. Besides these magnificent [objects], there are attendant guards, each of them [clad] in shining garments; besides many other things. The subordinate governors have similar magnificent and splendid abodes, according to the degrees of their wisdom, and they have wisdom according to the degrees of love of uses. Such things not only appertain to them, but also to the inhabitants, all of whom love uses, and exhibit them by various works. But there are few things which can be described, and those which cannot be described are innumerable; and because from their origin

they are spiritual, they do not fall into the ideas of the natural man, and so neither into the sounds of his language, only into these, that wisdom builds for herself a habitation, and makes it conformable to herself, and that then, every thing which lies inmosty concealed in any science or in any art, is confluent, and gives effect. These things now are written that it may be known, that all things in the heavens also have reference to eminence and to opulence, but that eminence there is of wisdom, and that opulence there is of science, and that such are the things to which man is led of the Lord by his Divine Providence.

83. Something shall now be said concerning the uses, by which man and angel has wisdom : to love uses is nothing else than to love the neighbor, use in the spiritual sense is the neighbor. This may be seen from this [circumstance], that every one loves another not from his face and body, but from his will and understanding ; he loves him who wills well and understands well, and he does not love him who wills well and understands ill, nor who understands well and wills ill ; and because man is loved and not loved from these [principles] it follows that the neighbor is that, from which every one is a man, and this is his spiritual [principle] : set ten men before thine eyes, that thou mayest choose one of them to be thy companion in any office or business ; dost thou not first explore them, and choose him who is nearest of use to thee ? wherefore he is thy neighbor * and is loved above the rest : or approach ten virgins, that thou mayest choose one of them for thy wife ; dost thou not first explore the qualities of each, and if she consents, thou betrothest to thyself her who is most in agreement with thy love ? she, therefore, is thy neighbor above the rest : if thou shouldst say to thyself, every man is my neighbor, and is therefore to be loved without distinction, then a man-devil might be loved equally with a man-angel, and a harlot equally with a virgin. The reason why use is the neighbor, is, because every man is estimated and loved, not from will and understanding alone, but from the uses which he performs, or is able to perform, from these principles : hence a man of use is a man according to use, and a man not of use is a man not a man, for of this [latter] it is said, he is not useful for any thing : although he be tolerated in a community in the world, whilst he lives from

* It may here be proper to note, that in the Latin language the term neighbor is expressed by *proximus*, which signifies *nearest*.

his own principle, still after his decease, when he becomes a spirit, he is cast out into a desert. Man therefore is of a quality such as his use is : but uses are manifold, in general they are celestial and they are infernal ; celestial uses are those which are serviceable to the church, to a man's country, to society, and to a fellow-citizen, more and less, and nearer and more remotely, for the sake of them as ends ; but infernal uses are those, which are serviceable only to a man's self and to those with whom he is connected [*suis*], and if [they be serviceable] to the church, to his country, to society, and a fellow-citizen, it is not for the sake of them as ends, but for the sake of himself as an end : nevertheless, every one ought to provide for himself and for his connexions the necessities and requisites of life from love, but not from love of self. When man in the first place loves uses by doing them, and in the second place loves the world and himself, then the former is his spiritual principle, and the latter is his natural principle, and the spiritual has dominion, and the natural serves ; hence it is evident what the spiritual principle is, and what the natural. This is understood by the Lord's words in Matthew : '*Seek ye first the kingdom of the heavens, and its justice, and all things shall be added unto you,*' vi. 33 : the kingdom of the heavens is the Lord and his church, and justice is spiritual, moral, and civil good, and every good, which is done from the love of those goods, is use : the reason why, then, all things shall be added, is, because when use is in the first place, the Lord, from whom is all good, is in the first place and has rule, and gives whatever is conducive to eternal life and happiness ; for, as was said, all things of the Divine Providence of the Lord appertaining to man, have respect to what is eternal : the all things which shall be added, are there spoken of food and raiment, because by food is also meant every thing internal which nourishes the soul, and by raiment every thing external, which, as a body, clothes it ; every thing internal has reference to love and wisdom, and every thing external to opulence and eminence. From these [considerations] it is now evident, what is understood by loving uses for the sake of uses, and what the uses are from which man has wisdom, from which [wisdom] and according to which, every one has eminence and opulence in heaven.

84. Since man was created to perform uses, and this is to love the neighbor, therefore all, how many soever they be, who come into heaven, must do uses : according to uses,

and according to the love of them, they have all delight and blessedness, nor is heavenly joy from any other source; he who believes that such joy can be given in idleness, is much deceived; yea, neither is any idle person tolerated in hell, for its inhabitants are in workhouses, and under a judge, who imposes labors on the prisoners, which they are to do daily; and to those who do not do them, there is given neither food nor raiment, but they stand hungry and naked, and are thus compelled [to labor]; the difference is, that in hell they do uses from fear, but in heaven from love, and fear does not communicate joy, but love does. Nevertheless it is granted to interrupt employment by various [engagements] in consort with others, which [engagements] are recreations, thus also uses. It has been given me to see several things in heaven, several things in the world, and several things in the human body, and at the same time to consider their uses, and it has been revealed, that every thing in them, both great and small, was created from use, in use, and for use; and that the part in which the ultimate, which is for use, ceases, is separated as noxious, and cast out as accursed.

85. Something shall now be said concerning the life of animals, and afterwards concerning the soul of vegetables. The universal world, with all and every thing that is in it, have existed and do subsist from the Lord the creator of the universe. There are two suns, the sun of the spiritual world, and the sun of the natural world: the sun of the spiritual world is the divine love of the Lord, the sun of the natural world is pure fire: from the sun, which is divine love, commences every work of creation, and by [*per*] the sun which is fire, it is completed. All which proceeds from the sun which is divine love is called spiritual, and all which proceeds from the sun which is fire, is called natural. What is spiritual from its own origin has life in itself, but what is natural from its own origin has nothing of life in itself: and whereas from these two fountains of the universe all things have existed, and do subsist, which are in both worlds, it follows that there is a spiritual and a natural principle in every created thing in this world, the spiritual being as a soul and the natural as the body, or the spiritual as the internal and the natural as the external; or the spiritual as the cause and the natural as the effect. That these two principles cannot be separated, in any one thing, is well known to every wise [person], for if you separate cause from effect, the effect perishes; if [you separate] the internal from the

external, the external perishes, in like manner as if [you separate] the soul from the body. That this conjunction is in singular things, yea, even in the most singular things of nature, has not yet been known: that it has not been known, is from ignorance concerning the spiritual world, concerning the sun there, and concerning heat and light there; and also from the infatuated reasonings [*vesania*] of sensual men, in ascribing all things to nature, and rarely any thing to God, except creation in general, when, notwithstanding, not the least thing in nature is given, nor can be given, in which there is not a spiritual [principle]. That this is in all and singular the things of the three kingdoms of nature, and in what manner it is therein, will be explained in what follows.

86. That the spiritual and natural principles in all and singular things of the world are so united as the soul is in all and singular things of the body, or as the efficient cause in all and singular things of the effect, or as the internal producing [principle] in all and singular things of its product, may be illustrated and confirmed from the subjects and objects of the three kingdoms of nature, which are all things of the world. That such a union of things spiritual and things natural is in all and singular the subjects and objects of the animal kingdom is evident from the wonderful things which have been observed therein by learned men and societies, and are left for the scrutiny of those who investigate causes. It is generally known that animals of all kinds, both great and small, as well those which walk and creep on the earth as those which fly in the air and which swim in the waters, know from something innate and implanted, which is called instinct, and also nature, how their species is to be propagated, how after the birth the young are to be brought up, how and from what aliments they are to be nourished; they also know their proper food from the sight, smell, and taste, only, and where it is to be sought and gathered; they know also their own habitations, and places of resort [*lustra*]; they know also where their like and consociates are, from hearing the tone of their voice, and they know also from the variations of the tone what they want: the science of such things, viewed in itself, is spiritual, as likewise the affection from which it is, but their clothing is from nature, and also their production is by nature. Moreover an animal is altogether like a man as to the organs, members, and viscera of the body, and as to their uses; an animal, like a man, has

eyes and thence sight, has ears and thence hearing, has nostrils and thence smelling, has a mouth and tongue and thence taste, also has the cuticular sense with its variations in every part of the body: and as to the interiors of the body, they have like viscera; they have two brains, they have a heart and lungs, they have a stomach, liver, pancreas, spleen, mesentery, intestines, with the other organs of chylification, sanguification, and repurgation, besides the organs of separation and the organs of generation; they are also alike as to the nerves, blood-vessels, muscles, skins, cartilages, and bones: the likeness is such, that man as to those things is an animal: that all those things in man have a correspondence with societies of heaven, has been shown in many places in the *Arcana Cœlestia*: consequently also similar things in animals; from which correspondence it is evident, that the spiritual principle acts into the natural and thereby produces [edat] its effects, as the principal cause by its instrumental cause. But these are only general signs which testify conjunction in that kingdom.

87. The particular signs bearing a similar testimony are still more numerous and more distinguished, which with some species of animals are such, that the sensual man, who does not think, unless in matter, compares things appertaining to beasts with those which appertain to man, and from infatuated intelligence concludes that the states of life are alike, even after death, saying, that if he himself lives after death, they live, or if they die, he himself also dies. The signs testifying, and still leading the sensual man into infatuation, are these; that with certain animals there appears similar prudence and cunning, similar connubial love, similar friendship, and as it were charity, similar probity and benevolence, in a word, similar morality to what is with men; as, for example, certain dogs, from a genius innate in them, as from a sort of ingenuity, know how to act as faithful guards, from the transpiration of the affection of their master know as it were his will, search him out from apperceiving the habit of his footsteps and clothes, know the quarters of the globe [plagas] and thereby speedily find their way home, even through devious ways and dark forests, with other things of a like nature, from which the sensual man judges the dog also to be knowing, intelligent, and wise: nor is this to be wondered at, whilst he ascribes all such things in the dog, and also in himself, to nature: but it is otherwise with the spiritual man; he sees that there is some spiritual [principle]

which leads, and that this is united to the natural [principle]. Particular signs also are visible from birds, in that they know how to build their nests, to lay therein their eggs, to sit upon them, to hatch their young, and afterwards, from the love which is called *storge*, to provide for them warmth under their wings, and food out of their mouths, until they become clothed and are furnished with wings, when they also of themselves come into all the sciences of their parents, from the spiritual [principle] which is to them a soul, and from which they provide for themselves. Particular signs also are all things relating to the egg, in which lies deeply concealed the rudiment of a new bird, encompassed with every element necessary to the formation of the *fœtus*, from its beginnings in the head to the full formation of all things of the body : is it possible that such provision can be made by nature ? for this is not only to be produced, but also to be created, and nature does not create : what also has nature in common with life, unless that life may be clothed by nature, and may put forth itself and appear in form as an animal ? Amongst the particular signs testifying the same thing, are also worms which feed on herbs, which, when they are to undergo a metamorphosis, encompass themselves as with a womb, that they may be born again, being therein changed into nymphs and chrysalises, which after their work and time is accomplished [are changed] into beautiful butterflies, and fly into the air as into their heaven, where the female sports with her male companion, as one conjugal partner with another, and they nourish themselves from odoriferous flowers, and lay their eggs, thus providing that their species may live after them : the spiritual man sees that this is emulous of the rebirth of man and representative of his resurrection, and so is spiritual. Still more manifest are the signs exhibited by bees, which have a government analogous to the forms of government with men : they build for themselves houses of wax according to the rules of art in a series, with commodious passages through which they come and go ; they fill the cells with honey from flowers ; they appoint over themselves a queen, from whom as from a common parent, a future race may come, dwells in her palace above, in the midst of her guards of bees, who, when the time comes that she should become a mother, follow her, with a promiscuous multitude after them, as she goes from cell to cell and lays an egg in each, and so continually until the matrix is emptied, when she returns home ; this is several times

repeated : her guards, who are called drones, because they perform no other use than as so may domestics to one mistress, and perhaps inspire her with something of amatory desire, and because they perform no labor are afterwards judged useless, and therefore, lest they should invade and consume the produce of others' labors, are brought out, and deprived of their wings ; thus the community is purged of its slothful members : moreover when the new progeny is grown up, they are commanded with a general voice, which is heard as a murmur, to depart and to seek a habitation and nourishment for themselves ; they also do depart and collect into a swarm, and afterwards institute a similar order of things in a new hive : these and various other things, discovered and communicated in books by attentive observers, are not unlike the governments instituted and ordained in kingdoms and republics by human intelligence and wisdom, according to the laws of justice and judgment : also that, like men, [these animals] know the approach of winter, against which they make a provision of food, lest they should then perish with hunger : who can deny that such things are spiritual in their origin, or suppose that they can exist from any other ? All these things are to me [convincing] arguments and documents of a spiritual influx into the things of nature, and I greatly wonder how they can be used as arguments and documents for the operation of nature alone, as they are with certain persons, who are infatuated from their own intelligence.

88. No one can know what is the quality of the life of the beasts of the earth, of the birds of heaven, and fishes of the sea, unless it be known what their soul is, and its quality thereof : that every animal has a soul, is known, for they live, and life is a soul, wherefore also in the Word they are called living souls. That the soul in its ultimate form, which is corporeal, such as appears before the sight, is the animal, cannot be better known from any other source, than from the spiritual world : for in that world, in like manner as in the natural world, are seen beasts of all kinds, and birds of all kinds, and fishes of all kinds, and so like in form, that they cannot be distinguished from those which are in our world ; but the difference is, that in the spiritual world they exist apparently from the affections of angels and spirits, so that they are appearances of affections, wherefore also they vanish away as soon as the angel or spirit departs, or his affection ceases ; hence it is evident, that their soul is nothing

else; consequently that as many genera and species of animals are given, as there are genera and species of affections. That the affections, which in the spiritual world are represented by animals, are not interior spiritual affections, but that they are exterior spiritual, which are called natural, will be seen in what follows; likewise also that there is not a hair or thread of wool on any beast, not the smallest portion of a quill or feather upon any bird, nor of a fin or scale on any fish, which is not from the life of their soul, thus which is not from a spiritual [principle] clothed by the natural. But something shall first be said concerning the animals which appear in heaven, in hell, and in the world of spirits, which is in the midst between heaven and hell.

89. Since the universal heaven is distinguished into societies, in like manner the universal hell, and also the universal world of spirits, and the societies are arranged according to the genera and species of affections, and since the animals there are appearances of affections, as has been just said, therefore one kind of animal with its species appears in one society, and another in another, and all kinds of animals with their species in the whole together. In the societies of heaven appear the mild and clean animals, in the societies of hell, the savage and unclean beasts, and in the world of spirits, beasts of a mediate character. They have been often seen by me, and it has been given thereby to know the quality of the angels and spirits there; all there are known from the appearances which are near and about them, and their affections, from various things, and also from animals. In the heavens I have seen lambs, sheep, she-goats, so similar to the lambs, sheep and goats in the world that there is no difference; also I have seen turtle doves, pigeons, birds of paradise, and several others beautiful in form and color; likewise fishes in the waters have been seen, but these in the lowest parts of heaven. But in the hells are seen dogs, wolves, foxes, tigers, swine, mice, and several other kinds of savage and unclean beasts, besides venomous serpents of many species, likewise crows, owls and bats. But in the world of spirits are seen camels, elephants, horses, asses, oxen, stags, lions, leopards, bears, also eagles, kites, magpies, peacocks, and storks. There have also been seen compound animals, such as were seen by the prophets, and are described in the Word, as in the Apoc. xiii. 2, and elsewhere. Since there is such a similitude between the animals appearing in that world and the animals in this world that no

difference can be discerned, and the former derive their existence from the affections of the angels of heaven, and from the cupidities of the spirits of hell, it follows that natural affections and cupidities are their souls, and that these being clothed with a body, are, in effigy, animals. But what affection or cupidity is the soul of this or that animal, whether it be beast or wild beast of the earth, whether a bird of day or of night, whether a fish of limpid or fetid water, does not belong to this place to expound: they are frequently mentioned in the Word, and have a signification there according to their souls; what lambs, sheep, she-goats, rams, kids, he-goats, heifers, oxen, camels, horses, asses, stags, signify, likewise various sorts of fowls, may be seen unfolded in the *Arcana Cælestia*.

90. These things being premised, it shall be explained what the soul of beasts is. The soul of beasts, considered in itself, is spiritual; for affection, whatsoever may be its quality, whether good or evil, is spiritual, for it is a derivation of some love, and derives its origin from the heat and light which proceed from the Lord as a sun, and whatever proceeds thence is spiritual. That evil affections, which are called concupiscences, are also thence is evident from what has been said before concerning the evil loves and thence insane cupidities of genii and infernal spirits. Beasts and wild beasts, whose souls are similar evil affections, were not created from the beginning, as mice, venomous serpents, crocodiles, basilisks, vipers, and the like, with the various kinds of noxious insects, but have originated with hell, in stagnant lakes, marshes, putrid and fetid waters, and where there are cadaverous, stercoraceous, and urinous effluvia, with which the malignant loves of the infernal societies communicate: that such a communication exists, has been given me to know from much experience: there is also in every spiritual [principle] a plastic force, where homogeneous exhalations are present in nature; and there is also in every spiritual [principle] a propagative force, for it not only forms organs of sense and motion, but also organs of proliferation, by wombs or by eggs. But from the beginning only useful and clean beasts were created, whose souls are good affections. It is, however, to be known, that the souls of beasts are not spiritual in that degree in which the souls of men are, but they are spiritual in an inferior degree; for there are given degrees of spirituality, and the affections of the inferior degree, although viewed in their origin they are

spiritual, are yet to be called natural; [they are] to be so called, because they are similar to the affections of the natural man. There are in man three degrees of natural affections, similarly in beasts; in the lowest degree are the insects of various kinds, in the superior are the fowls of the heaven, and in a still superior degree are the beasts of the earth, which were created from the beginning.

91. The difference betwixt men and beasts, is as between waking and dreaming, and as between light and shade. Man is spiritual and at the same time natural, whereas a beast is not spiritual but natural. Man has will and understanding, and his will is the receptacle of the heat of heaven, which is love, and his understanding is the receptacle of the light of heaven, which is wisdom; but a beast has not will and understanding, but instead of will has affection, and instead of understanding, science. The will and understanding with man can act as one, and they can act not as one, for man can think as from his understanding what is not of his will, for he can think what he does not will, and vice versa; but with a beast affection and science make one, and cannot be separated; for [a beast] knows what appertains to its affection, and is affected with what appertains to its science; since the two faculties, which are called science and affection, with a beast cannot be separated, therefore a beast could not destroy the order of its life, hence it is that it is born into all the science of its affection: it is otherwise with man; his two faculties of life, which are called understanding and will, can be separated, as was said above, therefore he could destroy the order of his life, by thinking contrary to his will, and willing contrary to his understanding, and hereby he also has destroyed it; hence it is that he is born into mere ignorance, that from it he may be introduced into order by sciences through the medium of the understanding. The order, into which man was created, is to love God above all things and his neighbor as himself, and the state into which man has come since he destroyed that order, is that he loves himself above all things, and the world as himself. Whereas man has a spiritual mind, and this is above his natural mind, and his spiritual mind is capable of intuition into such things as appertain to heaven and the church, and likewise to moral and civil laws, and these things have reference to truths and goods, which are called spiritual, moral, and civil, besides the natural things of the sciences, and to their opposites, which are falses and evils, therefore

man cannot only think analytically, and thence draw conclusions, but also receive influx through heaven from the Lord, and become intelligent and wise: this no beast is capable of; what it knows is not from any understanding but from the science of affection, which is its soul. The science of affection is given in every thing spiritual, because the spiritual proceeding from the Lord as a sun, is light united to heat, or is wisdom united to love, and science is of wisdom, and affection is of love, in the degree which is called natural. Since man has a spiritual mind, and at the same time a natural mind, and his spiritual mind is above his natural mind, and the spiritual mind is such that it is capable of the intuition and love of truths and goods in every degree, conjointly with the natural mind, and abstractedly from it, it follows that the interiors of man, appertaining to each mind, can be elevated to the Lord by the Lord, and be conjoined to him; hence it is that every man lives eternally: it is not so with a beast, that does not enjoy any spiritual mind, but only a natural, hence its interiors, which are only of science and affection, cannot be elevated by the Lord, and conjoined to him, wherefore a beast does not live after death. A beast is indeed led by a certain spiritual influx, falling into its soul, but inasmuch as its spiritual [principle] cannot be elevated, it can only be determined downwards, and to regard such things as appertain to its affection, which have reference only to the things appertaining to nourishment, habitation, and propagation, and from the science of its affection to know them by means of sight, odor, and taste. Since man, from his spiritual mind can think rationally, therefore he can speak also, for to speak is of thought from the understanding, which can see truths in spiritual light; but a beast, which has not any thought from understanding, but only science from affection, can only utter sounds, and vary the sound of its affection according to its appetites.

92. Something shall now be said concerning the vegetable kingdom, and concerning its soul, which is called vegetative soul: that this also is spiritual, is not known in the world. By vegetative soul is understood the conatus and effort of producing a vegetable from its seed progressively even to [new] seeds, and thereby of multiplying itself to infinity, and of propagating itself to eternity; for there is as it were an idea of what is infinite and eternal in every vegetable; for one seed may be multiplied through a certain number of years so as to fill the whole earth, and also may

be propagated from seed to seed without end: this, together with the wonderful progression of growth from the root into a germ, afterwards, into a trunk, likewise into branches, leaves, flowers, fruits, even into new seeds, is not natural but spiritual. In like manner vegetables, in many respects, have a near resemblance to such things as relate to the animal kingdom, as that they exist from seed, in which there is as it were a prolific principle, that they produce a germ as an infant, a trunk as a body, branches as arms, a top like a head, barks as skins, leaves as lungs, that they grow in years, and afterwards blossom as maids before their nuptials, and after blossoming expand as it were wombs or eggs, and bring forth fruit as fœtuses, in which are new seeds, from which, as in the animal kingdom, [new] proliferations or fructifications of the same species or family take place: these and many other things which are observed by those who are skilled in the botanic art, who have instituted a parallel betwixt the two kingdoms, indicate that the conatus and effort to such things is not from the natural world but from the spiritual. That a living force as the cause principal is the spiritual principle, and that a dead force as the cause instrumental is the natural principle, will be seen in what follows.

93. How the spiritual [principle] flows in and acts into vegetables, and produces all that conatus, effort, and action, cannot be comprehended by any understanding, unless the following principles are first unfolded: I. That nothing in nature exists and subsists unless from something spiritual, and by it. II. That nature in itself is dead, being created that the spiritual principle may be thereby clothed with forms, which may serve for use, and that it may be terminated. III. That there are two common forms, the spiritual and the natural, the spiritual such as appertains to animals, and the natural such as appertains to vegetables. IV. That there are three forces in every thing spiritual, a force of acting, a force of creating, and a force of forming. V. That from the spiritual principle, by those forces, exist vegetables, and also animals, as well those which appear in heaven, as those which appear in the world. VI. That the same origin and thence soul appertains to both, the difference being only of the forms into which the influx is effected. VII. And that origin is in use. Unless these things are first unfolded, the cause of so many wonderful effects in the vegetable kingdom cannot be seen by the understanding.

94. *That nothing in nature exists except from something*

spiritual, and by it, is, because nothing can exist except from another, so lastly from Him, who is and exists in himself, He is God, thus also God is called *esse* and *existere*, Jah from *esse* and Jehovah from *esse* and *existere* in himself. That nothing exists in nature but from a spiritual [principle] is, because there cannot any thing be given, unless it has a soul; all that is called soul which is essence, for what has not in itself an essence, this does not exist, for it is a nonentity, because there is no *esse* from which it is; thus it is with nature; its essence from which it exists is the spiritual [principle], because this has in itself the divine *esse*, and also the divine power of acting, creating, and forming, as will be seen from what follows: this essence may also be called soul: because all that is spiritual lives, and what is alive, when it acts into what is not alive, as into what is natural, causes it either to have as it were life, or to derive somewhat of the appearance thereof from the living principle: the latter [is the case] in vegetables, the former in animals. That nothing in nature exists but from what is spiritual, is because no effect is given without a cause, whatever exists in effect is from a cause; what is not from a cause, is separated: thus it is with nature; the singular and most singular things thereof are an effect from a cause which is prior to it, and which is interior to it, and which is superior to it, and also is immediately from God: for a spiritual world is given, that world is prior, interior, and superior to the natural world, wherefore every thing of the spiritual world is a cause and every thing of the natural world is an effect. Indeed one thing exists from another progressively even in the natural world, but this by causes from the spiritual world, for where the cause of the effect is, there also is the cause of the effect efficient; for every effect becomes an efficient cause in order even to the ultimate, where the effective power subsists; but this is effected continually from a spiritual [principle], in which alone that force is: and so it is, that nothing in nature exists except from something spiritual and *by it*. There are two mediate causes in nature by which every effect or production and formation there is produced: these mediate causes are light and heat; light modifies substances and heat actuates them; each is from the presence of the sun in them: the presence of the sun which appears as light, causes the activity of the forces or substances of every individual according to the form in which it is from creation; this is modification: but the presence of

the sun which is perceived as heat, expands individuals, and produces the power of acting and effecting according to their forms, by actuating the conatus [or effort] in which they are from creation: the conatus, which by means of heat becomes an active power even in the most minute forms of nature, is from the spiritual [principle] acting in them and into them.

95. *That nature in itself is dead, being created that the spiritual principle may be clothed from it with forms, which may serve for use, and that it may be terminated.* Nature and life are two distinct things: nature commences from the sun of this world, and life commences from the sun of heaven. The sun of the world is pure fire, and the sun of heaven is pure love: what proceeds from the sun which is pure fire, this is called nature, and what proceeds from the sun, which is pure love, this is called life: what proceeds from pure fire is dead, but what proceeds from pure love is alive: hence it is evident, that nature in itself is dead. That nature serves for clothing the spiritual principle, is manifest, from the souls of beasts, which are spiritual affections, being clothed from materials which are in the world; that their bodies are material, is known, in like manner as the bodies of men. That the spiritual [principle] can be clothed by the material, is, because all things which exist in the world of nature, as well the things of the atmospheres, as of the waters and earth, as to all and every individual thereof, are effects produced from a spiritual [principle] as a cause, and the effects act as one with the cause and are altogether concordant, according to this axiom, that nothing exists in the effect which is not in the cause; but the difference is, that the cause is a living force, because it is spiritual, but the effect thence derived is a dead force, because it is natural. From this [circumstance] it is, that in the natural world are given such things as altogether agree with those which are in the spiritual world, and that they can be aptly conjoined. Hence then it is that it is said, that nature was created in order that the spiritual [principle] might be clothed from it with forms, which may serve for use. That nature is created in order that the spiritual principle may therein be terminated, follows from what was said, that the things which exist in the spiritual world are causes, and that those which are in the natural world are effects, and effects are terminations: there must in all cases be an ultimate, where there is a first [principle], and because in the ultimate co-exists all that is

intermediate from the first [principle], the work of creation in ultimates is perfect. For this end the sun of the world was created, and by the sun nature, and lastly the terraqueous globe, that there might be ultimate materials, into which all that is spiritual might close, and in which creation might subsist: to the end also that the work of creation might continually persist and endure, which is effected by the generations of men and animals, and by the germinations of vegetables; and to the end, that all things might thence return to their first [source] [*ad Primum a quo*] which is effected by or through man. That intermediates co-exist in ultimates, is evident from the axiom, that there is nothing in the effect, which is not in the cause, thus from the continuity of causes and effects from the first [principle] even to the ultimate.

96. *That there are two common forms, a spiritual and a natural, a spiritual such as appertains to animals, and a natural such as appertains to vegetables.* Hence it is that all things of nature, besides the sun, the moon, and the atmospheres, make three kingdoms, the animal, the vegetable, and the mineral, and that the mineral kingdom is only a storehouse, in which are, and from which are taken, those things which compose the forms of the two [other] kingdoms, the animal and the vegetable. The forms of the animal kingdom, which in one word are called animals, are all according to the flux of spiritual substances and forces, which flux, from the conatus which is in them, tends to the human form, and to all and singular things thereof, from head to heel; thus in general to produce organs of sense and organs of motion, likewise organs of nutrition and also of prolification: hence it is, that the universal heaven is in such a form, and that all angels and spirits are in such a form, as likewise men on the earth are in such a form; and also all beasts, birds and fishes; for all these have similar organs. This animal form derives a conatus to such things from the first [principle], from whom all things are, who is God, because he is Man: this conatus and consequent determination of all spiritual forces, cannot be given and exist from any other source, for it is given in the greatest things and in the least, in first [principles] and in last, in the spiritual world and thence in the natural world; but with a difference of perfection according to degrees. But the other form, which is the natural form, and in which are all vegetables, derives its origin from the conatus and consequent flux

of natural forces, which are atmospheres, and are called ethers, in which there is that conatus from the determination of spiritual forces, which tends to the animal form, and from the continual operation of these into natural forces, which are ethers, and thereby into matters of the earth, of which vegetables are composed : that hence is its origin, is evident from what has been said above concerning the likeness and tendency to the animal form which appears in them. That all things of nature are in an effort to that form, and that the ethers have a tendency to produce it impressed upon them, and so implanted from a spiritual principle, is evident from many considerations; as from the universal vegetation on the surface of the whole earth, likewise from the vegetation of minerals into such forms in mines, where there are given apertures, and from the vegetation of shelly substances into corals in the bottom of the sea, and even from the forms of the particles of snow, which are emulous of vegetables.

97. *That there are three forces in every thing spiritual, a force of acting, a force of creating, and a force of forming:* A FORCE OF ACTING, because the spiritual [principle] proceeds from the first fountain of all forces, which is the sun of heaven, and that is the divine love of the Lord, and love is the essential agent, and thence proceeds the living force which is life. THE FORCE OF CREATING is a force of producing causes and effects from beginning to end, and reaches from the first by intermediates to the last; the first is the sun itself of heaven, which is the Lord, intermediates are things spiritual, afterwards things natural, likewise things terrestrial, from which ultimately are productions: and because that force in the creation of the universe extended from the first to the ultimate, therefore it extends afterwards in like manner, that productions may be continual, otherwise they would fail: for what is first continually regards the ultimate as an end, and unless the first had regard to the ultimate continually from itself, by intermediates, according to the order of creation, all things would perish: wherefore productions, which are especially animals and vegetables, are continuations of creation. It matters not that the continuations are effected by seeds, still it is the same creative force which produces: that there are certain seeds [of new plants] also still producing, is testified by some from experience. THE FORCE OF FORMING is the ultimate force from ultimates, for it is the force of producing animals and vegetables from the ultimate matters of nature, which are

collected in the earth. The forces which are in nature from its origin, which is the sun of the world, are not living forces, but dead forces; which are no other than as are the forces of heat in man and in an animal, which keep the body in such a state, that the will by affection, and the understanding by thought, which are spiritual, may flow in and perform their operations in it: nor are they any other than as are the forces of light in the eye, which only cause that the mind, which is spiritual, may see by this its organ; the light of the world does not see any thing, but the mind by the light of heaven. It is the same with vegetables; he who believes, that the heat and light of the sun of the world operate any further than to open and dispose the things proper to nature to receive influx from the spiritual world, is much deceived.

98. *That from the spiritual [principle], by those forces, exist vegetables, and also animals, as well those which appear in heaven, as those which are in the world.* That such things also exist in heaven, is, because those forces are in the spiritual [principle] in the greatest things and in the least, in first and in last, thus both in heaven and in the world; its primaries are in the heavens, its ultimates are in the world: for there are degrees of spiritual things, and each degree is distinct from the other, and the prior or superior degree is more perfect than the posterior or inferior: this may appear from the light and from the heat in the heavens, and from the wisdom of the angels thence derived; the light in the supreme or third heaven is so splendid from a flaming [principle], that it exceeds a thousand times the meridian light of the world; in the middle or second heaven the light is less bright, but still it exceeds a hundred times the meridian light of the world; in the ultimate or first heaven the light is similar to the meridian light of the world. There are also degrees of heat, which in heaven is love, and according to those [degrees] the angels have wisdom, intelligence and science: all that is spiritual is of the light and heat which are from the Lord as a sun, and all wisdom and intelligence are from these. As many degrees of things spiritual are also given under the heavens, or in nature, which are inferior degrees of things spiritual, as may appear from the natural mind of man, and from its rationality and sensuality; rational men are in the first degree thereof, sensual men are in the ultimate, and some are in the middle, and all thought and affection of the natural mind, is spiritual. Those three

forces, which are the force of acting, the force of creating, and the force of forming, are in the spiritual [principle] in every degree thereof, but with a difference of perfection; but as there is nothing but what has its ultimate wherein it terminates and subsists, so also has the spiritual [principle], this ultimate is in the earth, in its lands and waters; and from this ultimate the spiritual [principle] produces vegetables of all kinds, from the tree to the blade of grass, in which what remains of the spiritual [principle] manifests itself only in a certain similitude with the animals, of which we treated above.

99. Something shall now be said concerning vegetables in heaven, the animals there having been treated of before. There are in the heavens, as in the earth, vegetables of all kinds and all species; yea, there are in the heavens vegetables which are not in the earth, for there are compounds of [different] genera and species, with infinite variation: this they derive from their origin, of which below: but the genera and species of vegetables differ in the heavens as the genera and species of animals there, of which [we have spoken] above. According to the degrees of light and of heat there, there appear paradisiacal gardens, groves, fields and plains, and in them shrubberies, flower-beds, and grass-plots. In the inmost or third heaven, especially, there are shrubs, whose fruits drop oils; there are flower-beds from which are scattered abroad fragrant odors, and in the seeds thereof are fragrant scents and sweet oils; there are grass-plots which abound with similar scents. In the middle or second heaven are shrubs, whose fruits drop wine; there are beds of flowers from which exhale pleasant odors, and in whose seeds are delicate scent; [there are] grass-plots in like manner. In the lowest or first heaven similar things exist as in the inmost and middle heaven, with a difference of delights and pleasantnesses according to degrees. In the inmost heaven there are also fruits and seeds of pure gold, in the middle heaven of silver, and in the lowest heaven of copper; and there are also flowers of precious stones and of crystals. All these things are germinations from the earths there; there are earths there as with us, but nothing is produced there from seed sowed, but from seed created, and creation there is instantaneous, and the duration sometimes long and sometimes momentary; for they exist by the forces of the light and heat from the sun of heaven, which is the Lord, without aiding and auxiliary powers by the light and heat of

the sun of [this] world: hence the matters in our earths are fixed, and the germinations constant; but the matters or substances in the earths, which are in the heavens, are not fixed, and hence neither are the germinations from them constant: all things there are spiritual in a natural appearance; [it is] otherwise in the earths subject to the sun of our world. These things are adduced, that it may be confirmed, that in every thing spiritual, whether it be in heaven or in the world, there are those three forces, viz. the force of acting, the force of creating, and the force of forming, and that these forces continually go through to their ultimate, where they terminate and subsist; and this not only in first principles, but also in ultimates; hence it is, that in the heavens there equally exist earths, for the earths there are those forces in ultimates: the difference is, that the earths there are spiritual from [their] origin, and here the earths are natural; and that the productions from our earths, are effected from the spiritual [principle] through the medium of nature, but in those earths without nature.

100. *That both animals and vegetables have the same origin and thence the same soul, with the difference only of the forms which receive influx.* That the origin of animals, which also is their soul, is a spiritual affection, such as appertains to man in his natural [degree] was shown above; that vegetables have also the same origin, is evident, especially from the vegetables in the heavens, as that they appear there according to the affections of the angels, and also that they represent those [affections], insomuch, that in them, as in their types, the angels see and know their own affections, as to their quality; and that they are also changed, according to those [affections], but this is effected out of [extra] the societies; the only difference is, that the affections appear formed into animals by the spiritual [principle] in its middle principles, and that they appear formed into vegetables in its ultimates, which are the earths there; for the spiritual, from which [they exist], in middle principles is alive, but in ultimates is not alive; the spiritual principle retains in ultimates no more of life, than that it may produce the likeness of being alive; nearly similar to what takes place in the human body, in which the ultimates thereof, which are produced from the spiritual principle, are the cartilages, bones, teeth, and nails, in which what is alive, which is from the soul, terminates. That the vegetative soul is from the same origin as the soul of the beasts of the earth, of the birds of the heaven, and

of the fishes of the sea, does not appear at first view as that it was so, by reason that the one lives, and the other does not live, but still it is manifestly evident from the animals, together with the vegetables seen in the heavens, and also from those which are seen in the hells: in the heavens there appear beautiful animals, and similar vegetables; but in the hells noxious animals, and vegetables also similar; and angels and spirits are known, from the appearances of the animals, and in like manner from the appearances of the vegetables; there is a plenary concordance with their affections; yea the concordance is such, that an animal can be changed into a concordant vegetable, and a vegetable into a concordant animal. The angels of heaven know what of affection is represented in one and the other; and I have heard, and I have also perceived, that it is similar [in both cases]. It has also been granted me to know manifestly the correspondence not only of the animals but also of the vegetables with the societies of heaven, and with the societies of hell, thus with their affections, for societies and affections in the spiritual world make one. Hence it is that in many places in the Word gardens, groves, forests, trees, likewise various plants are mentioned, and that they there signify spiritual things according to their origins, all which have reference to affections. The difference, therefore, between vegetables in the spiritual world and in the natural world, is, that in the spiritual world they exist momentarily, according to the affections, of the angels and spirits there, as well the seeds as the germinations; but in the natural world their origin is implanted in the seeds, from which they are reproduced annually. Besides, there are two things proper to nature, time and consequent succession, and space and consequent extension; but these are not given in the spiritual world, as proper thereto, but there are appearances of the states of their life; whence also it is that from the earths there, which are from a spiritual origin, vegetables are produced in a moment, and also in a moment disappear; this however only takes place when the angels depart, but when they do not depart, [the vegetables] continue. This is the difference between vegetables of the spiritual world, and vegetables of the natural world.

101. *That that origin is from use*, is, because affections have reference to uses; use is the subject of all affection; for man cannot be affected, unless it be for the sake of somewhat; and this somewhat is use: now inasmuch as all affection supposes use, and the vegetative soul, from its spiritual

origin, is affection, as was said, therefore also it is use. From this cause it is, that in every vegetable, there is contained a use, a spiritual use in the spiritual world, and a spiritual and also a natural use in the natural world; the spiritual use is for the various states of the mind, [*animus*], and the natural is for the various states of the body: that minds are refreshed, recreated and excited, and on the other hand are induced to sleepiness, sadness, and swooning, by the odors and savors of different kinds of vegetables, is known; and that the body is healed by the various lixivia, menstruums, and medicines made from them, and on the other hand is killed by the poisons extracted from them, is also known. The external spiritual use from them in the heavens, is the recreation of minds, and the internal is the representation of divine things in them, and thereby also the elevation of the mind; for the wiser angels see in them the quality of their affections in a series: the varieties of flowers in their order, and at the same time the variegations of colors and likewise odors, manifest those [affections], and whatever lies interiorly hid in them: for every ultimate affection, which is called natural, although it is spiritual, derives its quality from an interior affection, which is of intelligence and wisdom, and these derive their quality from use and the love thereof: in a word, nothing springs up from the ground in the heavens, but use, because use is the vegetative soul. Since use is the vegetative soul, therefore in those places in the spiritual world which are called deserts, where they are, who had in the world rejected works of charity, which are uses themselves, there does not appear either grass or any herb, but mere wastes and sand. By the uses which [it was said] alone flourish in the heavens, is meant all good in act, which is from the Lord, by love to him, and by love towards the neighbor. Every vegetable there represents a form of use, and whatsoever appears in it from its first to its ultimate, and from its ultimate to its first, or from the seed to the flower, and from the flower to the seed, exhibits the progression and extension of affection, and at the same time of use, from end to end. Those who are skilled in the arts of botany, chymistry, medicine, and pharmacy, come after death into the science of spiritual uses from the vegetables there, and also exercise that [science], finding the greatest delight in it; I have discoursed with them, and heard from them very wonderful things.

102. From the things which have been hitherto adduced concerning the life which is from the Lord, and concerning

the existence of all things in the universe from it, every person, wise in heart, may see, that nature does not produce any thing from itself, but that it only serves for producing to the spiritual [principle], which proceeds from the sun of heaven, which is the Lord, as the cause instrumental to its cause principal, or as a dead force to its living force. From which it is evident, how much they err, who ascribe the generations of animals and the productions of vegetables to nature: they are like those who ascribe magnificent and splendid works to the instrument, and not to the artificer, or who adore sculptured [images] and not God. The fallacies, which are innumerable, in all reasoning concerning things spiritual, moral and civil, thence arise: for fallacy is an inversion of order, and is the judgment of the eye and not of the mind, and is a conclusion from the appearance of a thing, and not from its essence: wherefore to reason from fallacies concerning the world and concerning the existence of things therein, is like confirming by reasonings that darkness is light, that what is dead is alive, and that the body flows into the soul, and not *vice versa*; when, notwithstanding, it is an eternal truth, that spiritual influx is, and not physical influx, that is, of the soul, which is spiritual, into the body, which is material, and of the spiritual world into the natural world; likewise that the Divine from itself, and by what proceeds from itself, as it created all things, also sustains all things; and that support is perpetual creation, as subsistence is perpetual existence.

103. We have already treated of Infinity and Eternity, likewise of Providence and Omnipotence, which appertain to the Lord: we shall now treat of Omnipresence and Omniscience, which [also] appertain to him. That God is omnipresent, and that he is omniscient, is acknowledged in every religion; hence it is that they pray to God, that he may hear and that he may see, and have mercy; which they would not do unless they believed in his omnipresence and omniscience. This belief is derived from influx from heaven with those who have religion, for, from religion itself, it does not come into question whether it is given, or how it is given. But whereas at this day, especially in the christian orb, natural men are multiplied, and these do not see any thing of God, and unless they see, they do not believe; if they say that they believe, it is either from their particular office, or from a blind science, or from hypocrisy, and yet they are able to see; in order therefore that they may see

concerning those things which are of God, it is allowed to treat of them from light, and from a rational view thence. For every man, even the merely natural and sensual, is endowed with an understanding, which can be elevated into the light of heaven, and see spiritual things, yea things divine, and also comprehend them, but only when he hears them or reads concerning them, and afterwards from the memory can speak of them, but to think them in himself from himself, he cannot do: the reason is because whilst he hears and reads, the understanding is separated from his own proper affection, and when it is so separated, then it is in the light of heaven: but when he thinks in himself from himself, then the understanding is conjoined to the affection of his will, and this fills it, detains it, and restrains it from going forth. But still the case in itself is such, that the understanding can be separated from the affection of the will, and so be elevated into the light of heaven with those natural men who are in the affection of truth, and have not confirmed themselves in falses, but hardly with those who are not in the affection of truth, from their having rejected things of a divine nature, or confirmed themselves in falses; with these, there is as it were a shady veil [*umbraculum*] between spiritual light and natural light, although with many this veil is transparent. Now whereas every man, even the sensual corporeal, when he becomes adult, is endowed with such a faculty of understanding that he can comprehend those things which are of God, when he hears or reads them, and afterwards retain them in his memory, and thence speak, teach, and write them, it is important that the work concerning the divine attributes should be continued as it was begun; we shall therefore now treat concerning the divine Omnipresence, and the divine Omniscience, lest the merely natural man bring them into doubt, even to denial, through want of willingness to understand any thing divine and spiritual, which he calls a want of ability.

104. But how the Lord can be present with all who are in heaven, and in the universal terrestrial globe, and also know all things, and also the most singular with those in both the present and future [time], cannot be comprehended, unless by the following [propositions]. I. That in the natural world are spaces and times, but that in the spiritual world those things are appearances. II. That times and spaces are to be removed from the ideas, that the omnipresence of the Lord with all and every one may be comprehended, and

his omniscience of things present and future appertaining to them. III. That all the angels of heaven and all the men of the earth who constitute the church, are as one man, and that the Lord is the life of that man. IV. Consequently as the life is in singular and the most singular things of man, and knows all their state, so the Lord is in singular and the most singular things of the angels of heaven and of the men of the church. V. That the Lord is also present with those who are out of heaven and out of the church, who are in hell, or who will come into hell, and knows all their state, from the intellectual faculty which every man has, and from the opposite. VI. That from the omnipresence and omniscience of the Lord thus perceived, it may be apprehended by the understanding, how the Lord is the all in all of heaven and the church, and that we are in the Lord and the Lord in us. VII. The omnipresence and omniscience of the Lord may be comprehended also from the creation of the universe; for it was so created by him, that he may be in first principles and in ultimates, and in the centre and at the same time in the circumferences, and that uses are the things in which he is. VIII. Inasmuch as the Lord has divine love and divine wisdom, therefore he has divine omnipresence and divine omniscience from both, but omnipresence is principally from the divine love, and omniscience is principally from the divine wisdom.

105. *That in the natural world are spaces and times, and that in the spiritual world those things are appearances,* is, because all things which appear in the spiritual world, are immediately from the sun of heaven, which is the divine love of the Lord; but all things which appear in the natural world, are from the same, but by mediation of the sun of the world, which is pure fire: pure love, from which all things immediately exist in the spiritual world, is immaterial, but pure fire, by which all things exist mediately in the natural world, is material; hence it is, that all things which exist in the spiritual world, are, from their origin, spiritual, and that all things which exist in the natural world are, from their secondary origin, material; and material things in themselves are fixed, stated, and mensurable; *fixed*, because they continue, however the states of men may be changed, as earths, mountains and seas; *stated*, because they constantly recur by turns, as seasons, generations, and germinations; and *mensurable*, because all things can be defined, as spaces by miles and furlongs, and these by feet and spans, and times by days, weeks, months, and

years: but in the spiritual world all things are as it were fixed, as it were stated, and as it were mensurable, but still are not such in themselves, for they exist according to the states of the angels, and continue according to them, so that their states themselves and those [things] make one, whence they are also varied, as the states are varied: but this is chiefly the case in the world of spirits, into which every man comes first after death, not so in heaven and in hell: that this takes place in the world of spirits, is, because every man there undergoes changes of state, and is prepared for heaven or for hell. But the spirits do not reflect upon these changes and variations, because they are spiritual, and thence in a spiritual idea, with which all and singular things which they perceive by their [outward] sense, make one; likewise because they are separated from nature, and yet they see there things altogether similar to what they had seen in the world, as earths, mountains, valleys, waters, gardens, forests, vegetables, palaces, houses, garments with which they are clothed, food by which they are nourished, and moreover animals and themselves as men: they see all these things in a clearer light than they saw the like things in the world, and also feel them with a more exquisite touch than in the world: hence man after his departure does not at all know that he has put off his material [part], and that he has emigrated out of the world of his body into the world of his spirit: I have heard many saying, that they were not deceased, and that they could not understand how any thing of their body could be rejected in the grave; and this by reason that all things there are similar; not knowing, that those things which they there see and feel, are not material, but substantial from a spiritual origin; and that yet they are still real things, because they are from the same origin as all things of the world, with this only difference, that to those things which are in the natural world something accessory, as it were superinduced, is given from the sun of the world, from which they become material, fixed, stated, and mensurable: but still I can assert, that those things which are in the spiritual world are more real than those which are in the natural world, for the dead [principle], which is accessory to the spiritual principle in nature, does not constitute reality, but diminishes it; that it diminishes it, appears manifestly from the state of the angels of heaven compared with the state of men of the earth, and from all things which are in heaven compared with all things which are in the world.

106. Since there are similar things in heaven as in our

world, therefore also there are spaces and times in the heavens, but spaces there, as well as the earths themselves, and the things which are upon them, are appearances, for they appear according to the states of the angels, and the extensions of spaces and distance, according to the similitudes and dissimilitudes of states; by states are understood states of love and wisdom, or of affection and of the thoughts thence, which are manifold and various: according to these is the distance of the angelic societies in the heavens and also of the heavens from the hells, as likewise of the societies of the latter from each other. It has been given to see, how similitude of state conjoins, and contracts the extension of space or distance, and how dissimilitude separates, and produces extension of space or distance: there they who to appearance are at the distance of a thousand miles from each other, can be present in a moment, when the love of one to the other is excited, and on the other hand they who are discoursing together can be separated in like manner the moment any aversion is excited. That spaces in the spiritual world are only appearances, has also been made evident to me from this, that there have been present with me several, who were from remote lands, as from the various kingdoms of Europe, from Africa, and India, likewise also the inhabitants of the planets and of the earths the most distant. But nevertheless spaces in the heavens still appear extended in like manner as the spaces of our earth; but because the spaces there are from a spiritual origin, and not at the same time natural, and thence appear according to the states of the angels, therefore the angels cannot have any idea of spaces, but instead thereof an idea of their own states; for when the spaces are changed, an idea thereof takes place from an origin which is spiritual, thus from a similitude and dissimilitude of affections and of thoughts thence. It is similar with times, for as are spaces, so are times; progressions by spaces are also progressions by times: that these also are appearances of states, is because the sun of heaven, which is the Lord, does not there make days and years by circumvolutions and by progressions, as the sun of the world appears to do; wherefore in the heavens there is perpetual light and perpetual spring, and hence times there are not fixed, stated and mensurable: now because these also vary, according to the states of the affections and thoughts thence, for they are short and contracted in a delightful state of the affections, and long and protracted in an undelightful

state, therefore the angels cannot have any idea of time from appearance, but an idea of states from the origin thereof. From these considerations it is evident, that the angels in heaven have no idea of space and time, but a spiritual idea concerning them, which is an idea of state. But the idea of state, and thence idea of the appearance of space and times, is not given unless in the ultimates of creation there, and from them; the ultimates of creation there are earths; upon which the angels dwell; there spaces and times appear, and not in the spiritual things themselves, from which the ultimates are created: yea neither [do they appear] in the affections themselves of the angels, unless the thought from them pervades to ultimates. It is otherwise in the natural world, where spaces and times are fixed, stated, and measurable, and therefore enter into the thoughts of men and bound them, and distinguish them from the spiritual thoughts of angels. It is from this circumstance principally, that man can comprehend with difficulty the divine omnipresence and omniscience, for if he desires to comprehend them, he may fall into the error, that God is the inmost [principle] of nature, and thus omnipresent and omniscient.

107. *That spaces and times are to be removed from the ideas, that the omnipresence of the Lord with all and every one may be comprehended, and his omniscience of things present and future:* but whereas spaces and times can hardly be removed from the ideas of thought of the natural man, it is better that a simple man should think of the divine omnipresence and omniscience not from any reasoning of the understanding. It is sufficient that he believe them simply from religion, and if he thinks from reason, let him say with himself, that they are, because they of God, and God is every where and infinite, likewise because the Word teaches this; and if he thinks of them from nature, and its spaces and times, let him say with himself, that they are miraculously effected. But whereas at this day naturalism has nearly inundated the church, and this cannot be shaken off except by things rational, whereby man may see that a thing is so, therefore these divine [attributes] also shall be thereby brought forward into light out of the darkness which nature induces; which may also be effected, because, as was said before, man is endowed with an understanding, which may be elevated into the interior light of heaven, if man does but love to know truths from a principle of love: all naturalism arises from thought concerning things divine from things proper to na-

ture only, which are matter, space, and time; the mind which inheres in such things, and is not willing to believe any thing but what it understands, cannot do otherwise than blind its understanding, and from the darkness in which it immerses it, denies that there is any Divine Providence, and thence omnipotence, omnipresence, and omniscience, when nevertheless these things are altogether as religion teaches, as well within nature as above it, but they cannot be comprehended in the understanding; unless spaces and times are removed from the ideas of its thought: for these have place in some manner in every idea of thought; for unless they are removed, man cannot think otherwise than that nature is all, that it is from itself, and that life is from it, and hence that the inmost principle of nature is what is called God, and that all besides is ideal. I know that persons will also wonder, that any existence can be given where there is neither time nor space; and that the Divine itself is without time and space, and that spiritual beings are not in them, but only in appearances of them, when notwithstanding divine spiritual things are the very essences of all things, which have existed and which do exist, and that natural things without them are as bodies without a soul, which become carcasses. Every man who is made a naturalist by thoughts from nature, remains also such after death, and calls all things, which he sees in the spiritual world, natural, because they are similar; still however they are illustrated and taught by angels that they are not natural, but that they are appearances of things natural; they are also convinced so as to affirm that it is so; but still they relapse, and worship nature as in the world, and at length separate themselves from angels, and fall into hell, nor can they be taken out thence to eternity; the reason is, because they have not a spiritual soul, but a natural, such as appertains to beasts, with the faculty however of thinking and speaking, because they were born men. Now because the hells are filled with such at this day, more than before, it is of importance that such dense darkness arising from nature, which at this day crowds and bars up the thresholds of men's understanding, be removed by light rational from spiritual.

108. *That all the angels of heaven, and all men of the earth who make the church, are as one man, and that the Lord is the life of that man:* this you may see confirmed in the work concerning *Heaven and Hell*, under the following articles: 1st. that the universal heaven, in a complex, has

reference to one man, n. 59 to 67 : 2d. that each society in the heavens has reference to one man, n. 68 to 72 : 3d. that hence every angel is in a perfect human form, n. 73 to 77 : and 4th. that heaven in the whole and in part has reference to man, which is from the Divine Human of the Lord, n. 78 to 87 : likewise that there is a correspondence of all things of heaven with all things of man, n. 87 to 102 : that the like may be said of the church of the Lord in the earth, n. 57. That heaven is as one man, experience has taught, and reason teaches. **EXPERIENCE** : it has been granted [me] to see a society consisting of thousands of angels, as one man of middling stature ; likewise societies consisting of fewer in like manner : but this does not appear to the angels in the society, but to the angels who are out of that society at a distance, and then when a society is to be purified from strangers ; when this takes place, all they who constitute the life of the society are within that man, but they who do not constitute [the life] are out of him, these are removed, and those remain. It is similar with the universal heaven before the Lord : hence and from no other cause it is, that every angel and spirit is a man in a similar form in which he was a man on earth. That the church in the earth also is before the Lord as a man, has not been seen, but heard ; likewise that it is also distinguished into societies, and that every society is a man ; likewise that all who are within that man are within heaven, but they who are out of him are in hell ; the cause of this has also been mentioned, viz. : that every man of the church is also an angel of heaven, for he becomes an angel after death : moreover the church in the earth, not only, together with the angels, constitutes the interiors of that man, but also the exteriors, which are called cartilaginous and bony : this the church constitutes, because men of the earth are endued with a body, in which the ultimate spiritual principle is clothed with the natural ; this constitutes the conjunction of heaven with the church, and of the church with heaven. **FROM REASON** : that heaven and the church are a man, in the concrete or complex, greatest, less, and least, the sole cause is, because God is a man, and hence the Divine Proceeding, which is the Divine from him, is similar in every thing, least and greatest, which is man ; for as was said above, the Divine is not in space and extended, but causes spaces and extensions to exist in the ultimates of his creation, in the heavens apparently, in the world *actually* : but still spaces and extensions are not spaces and

extensions before God, for he is in his Divine every where : this is manifestly evident from this [circumstance,] that the universal angelic heaven, with the church, is, before the Lord as one man ; in like manner a society consisting of thousands of angels, although their habitations appear extended through much space : and it is also evident from this [consideration,] that the universal heaven, likewise an entire society in heaven, can, at the good pleasure of the Lord, appear as a man, great or small, as a giant or as an infant, and yet it is not the angels, who so appear, but the Divine in them ; for the angels are only recipients of the Divine from the Lord, and the Divine in them constitutes the angelic principle, and thence heaven. Since angels are only recipients, and the Divine in them constitutes the angelic principle and heaven, it is evident that the Lord is the life of that man, that is, of heaven and the church.

109. *Consequently, that as life is in singular and most singular things of man, and knows all their state ; so the Lord is in singular and the most singular things of the angels of heaven, and of the men of the church.* That life is in singular, and the most singular things of man, is, because the many various and divers things in man, which are called members, organs, and viscera, so make one, that man knows no otherwise than that he is a simple, and not a compound [being]. That life is in the most singular things of man, is evident from this consideration, that from his own life he sees, hears, smells, and tastes, which could not be effected unless the organs of those senses also lived from the life of his soul ; likewise from this consideration, that the whole surface of the body is endued with the sense of touch, it is the life which causes that sense, and not the skin without the life : it is evident also from this circumstance, that all the muscles under the skin are subject to the arbitrement of the life of man's will and understanding, and are moved at their nod, thus not only the hands and feet, and the whole body, but also the tongue, the lips, the face, with the whole head ; the latter things and the former cannot be moved by the body alone, but by the life from the will and understanding, together with the life in the members themselves ; it is the same with every one of the viscera in the body, each of which performs therein its own office, and acts obsequiously according to the laws of order inscribed on it, but this is from the actuation of the life, in a manner unknown to man, by motion in all and singular things from the heart and

lungs, and by sense in all and singular things from the cerebellum. That life is in singular and in most singular things of man, is because the animal form, of which we have treated above, is the form itself of life; for life from its first fountain, which is the sun of heaven or the Lord, is perpetually in the effort of forming a likeness and image of itself, that is, a man, and from man an angel, wherefore from the ultimates, which are created from it, it adjoins to itself things conformable, whereby man may exist, in whom it may live. Hence it is evident, that life is in singular and most singular things of man; and that the part or even particle in which life is not, becomes dead and is dissociated. Now whereas men and angels are not lives, but only recipients of life from the Lord, and the universal heaven, with the church, before the Lord is as one man, it is evident that the Lord is the life of that man, that is of heaven and of the church, and also that he is omnipresent and omniscient in singular and most singular things of the angels of heaven and men of the church. Because the universal heaven, with the church, before the Lord is as one man, and according to the [divine] arbitrement great or small, as a giant or as an infant, it is manifest that the life or spiritual [principle] which proceeds from the Lord, is not in space, or extended, with the angels of heaven and with men of the church; consequently that spaces and times are to be removed from the ideas, that the omnipresence and omniscience of the Lord with all and every one may be comprehended.

110. *That the Lord is also present with those who are out of heaven and the church, who are in hell, or will come into hell, and knows all their state, from the intellectual faculty with which every man is endowed, and from the opposite.* Every man has three degrees of life a lowest in common with the beasts, and two superior which are not common with them; by these two superior degrees man is man: with the evil these degrees are closed, but open with the good; but these degrees are not closed with the evil in regard to the light of heaven, which is wisdom, which proceeds from the Lord as a sun, but they are closed in regard to the heat, which is love, which together thence proceeds: from this circumstance it is, that every man, even an evil one, has the faculty of understanding, but not the faculty of willing from celestial love; for the will is the receptacle of heat, that is, of love, and the understanding is the receptacle of light, that is, of wisdom, from that sun. That every man is

not intelligent and wise, is, because he, who is not, has by his life closed in himself the receptacle of that love; which being closed, he is not willing to understand any other thing than what he loves, for this he wills and loves to think, and thence also to understand. Now inasmuch as every man, even an evil one, has the faculty of understanding, and that faculty is from the influx of light from the sun which is the Lord, it is evident that the Lord is also present with those who are out of heaven and the church, who either are in hell or will come into hell: from that faculty it also is, that man can think and reason concerning various things, which beasts cannot do; and also it is from that that he lives for ever. Another reason of the Lord's omnipresence in hell, is because the universal hell is before the Lord, equally as the universal heaven, as one man, but as a man-devil, or a man-monster, with which all things are in opposition to those which are in the divine man-angel, wherefore from this latter man is known all that is in the former, that is, from heaven, all that is in hell; for from good is known evil, and from truth what is false, thus all the quality of the latter from the quality of the former. There are three heavens, and there are three hells; and as the heavens are distinguished into societies, so also are the hells, and every society of hell corresponds, from opposition, to a society of heaven; the correspondence is as between good affections and evil affections, for all societies are affections: thus, in like manner, as every society of heaven, in the view of the Lord, is as one man-angel, in the likeness of his own affection, as was said above, so every society of hell, in the view of the Lord, is as one man-devil, in the likeness of his own evil affection: it has also been given [me] to see this: they appear indeed as men, but monstrous: I have seen three kinds of them, the fiery, the black, and the pallid, but all of them with deformed faces, dry tones of voice, external speech, and gestures similar: they are all in lascivious loves and no one in chaste love, the delights of their will are evils, and the delights of their thoughts are fables.

111. *That from the omnipresence and omniscience of the Lord thus perceived, it may be apprehended by the understanding how the Lord is the all in all of heaven and the church, and that we are in the Lord, and he in us.* By all things of heaven and the church is understood divine truth and divine good, the former is from the light of the sun of heaven, which is wisdom, and the latter is from the heat of the

sun of heaven, which is love; the angels, in proportion as they are recipients of those principles, are heaven in general, and are themselves heavens in particular; and men, in proportion as they are recipients of them, are the church in general, and churches in particular: there is not given any thing with any angel, which makes heaven in him, nor any thing with any man, which makes the church in him, but the Divine proceeding from the Lord; for that all the truth of faith and all the good of love is from the Lord, and nothing thereof from man, is known. From these considerations it is evident, that the Lord is the all and in all of heaven and the church. That we are in the Lord, and he in us, the Lord himself teaches in John: '*Jesus said, he who eateth my flesh, and drinketh my blood, dwelleth in me and I in him,*' vi. 56: and again: '*In that day ye shall know, that ye are in me, and I in you,*' xiv. 20, 21: and elsewhere, that '*in him we live, and move, and have our being.*' All the angels of heaven, and all the men of the church are in the Lord, and the Lord in them, when they are in that celestial man spoken of above: angels and men are then in the Lord, because they are recipients of life from him, thus are in his Divine, and the Lord is in them, because he is life in recipients. From these considerations it is evident, that all those who are in a natural idea concerning the Lord, can have no understanding of his divine omnipresence, otherwise than as intuitive, when notwithstanding it is actual, such as is the omnipresence of the holy spirit, which is the Divine Proceeding.

112. *That the omnipresence and omniscience of the Lord may also be comprehended from the creation of the universe; for the universe was so created by him that he is in first principles and in ultimates, also in the centre and in the circumference, and that uses are what he is in.* That it is so may appear from the creation of the universe, from the life of man, and from the essence of uses. The CREATION OF THE UNIVERSE cannot be better seen in any other way than from the types thereof in the heavens: there creation is perpetual and instantaneous, for in the spiritual world earths exist in a moment, and upon them paradisiacal gardens, and in these, trees full of fruits, also shrubs, flowers, and plants of all kinds, which, when viewed by a wise [man], are found to be correspondences of the uses in which the angels are, to whom they are given for reward; they have also houses bestowed on them, full of utensils and decorations according

to their uses ; raiment also is given to them according to their uses, and likewise food which is eatable and relishing according to uses ; besides pleasant conversations, which also are uses, because they are recreations : all these things are given gratis, but still on account of the uses which they perform : in a word, the universal heaven is full of uses, so that it may be called the very kingdom of uses. On the other hand, they who do not perform uses, are sent into the hells, where they are compelled by a judge to labor, and if they refuse, no food is given them, nor clothing nor a bed to lie on, and they are laughed at by their associates as servants by their masters ; it is also permitted them by the judge, [*ut illorum mancipia sint*] to use them as their slaves, and if they withdraw others from their labors they are severely punished, this and that is done until they are compelled ; but they who cannot be so compelled, are cast out into deserts, where a piece of bread is daily given them, and water to drink, and they dwell solitary in miserable cottages or in caves ; and because they perform no uses, the earth where they are, is so barren, that the least appearance of turf, on which is grass, is rarely seen. In deserts and in hells I have seen several of noble descent, who in the world gave themselves up to idleness, who courted offices, and performed the functions thereof, not for the sake of use, but for honor and gain, which were the only uses to them. The uses which they perform in the heavens, and the labors which they do in the hells, are partly like those which exist in the world, but still the uses for the most part are spiritual [uses], which cannot be described by any natural language, and, what I have often wondered at, do not fall into the ideas of natural thought : such is the spiritual [principle] in most cases. From the perpetual and instantaneous creation of all things in the heavens may be seen, as in a type, the creation of the whole world with its earths, that there is nothing therein created but for use ; in general, one kingdom of nature for another, the mineral kingdom for the vegetable, this for the animal, and both for the human race, that the latter may serve the Lord in performing uses to the neighbor. FROM THE LIFE OF MAN, in which, if viewed from the creation of all things in him, there will not be found a part which is not for use, not a fibre or vessel in the brains, in the organs of the senses, in the muscles, nor in any of the viscera of the thorax and abdomen, or in the rest, which is not for some use in general and in particular, thus not for itself, but for all about it and the whole together [*propter*

omnia et sociata]: the greater forms themselves, which are members, sensories, nuckles, viscera, composed and organized from fibres and vessels, are all formed from use, in use, and to use, so that they may be simply called uses, of which the whole man is composed and formed; whence it manifestly appears, that their origin is from use only, and that they have use only for their end. That every man in like manner is created and born for use, is manifestly evident from the use of all things in him, and from his state after death, when, if he does not perform any use, he is accounted so vile, as to be cast down into infernal prisons, or into desert places: that man is born that he may be use, the life also manifests, for the man whose life is from the love of uses, is altogether different to him whose life is from the love of idleness [*otii*], by which is meant a life consisting only in conversation, entertainments and diversions: the life of the love of use is the life of the love of the public good, and also of love of the neighbor, and of the love of the Lord, for the Lord does uses to man by man, whence the life of the love of use is divine spiritual, wherefore every one who loves good use, and from the love thereof does it, is loved by the Lord, and is received with joy in heaven by the angels: but the life of the love of idleness is a life of the love of self and of the world, and hence is a merely natural life, which does not hold the thoughts together but diffuses them abroad into every vanity, and thereby turns man away from the delights of wisdom and immerses him in the delights of the body only, and of the world, with which evils cohere; wherefore after death he is let down into the infernal society to which he addicted himself in the world, and there is compelled to labor through hunger and scarcity of food. By uses, in the heavens and earths, are understood ministries, functions, studies of life, employments, various family exercises, labors, consequently all things which are opposite to idleness and indolence. FROM THE ESSENCE OF USES: the essence of uses is the public good; the public good, in the most general sense, with the angels, is the good of the whole heaven, in a sense less general the good of the society, and in a particular sense the good of each individual of the society. But with men, the essence of uses, in the most general sense, is the good of the whole human race both spiritual and civil, in a sense less general the good of their country, in a particular sense the good of society, and in a singular sense the good of each individual; and whereas those goods constitute their essence, love is their

life, since all good is of love, and in love there is life: in this love is every one, who is delighted with the use in which he is for the sake of the use, whether he be a king, magistrate, a priest, a minister a general, a merchant, or laborer: every one who is delighted with the use of his function for the sake of the use, loves his country and fellow-citizens, but he who is not delighted therewith for the sake of use, but only does it for the sake of himself, for honors and wealth, does not in his heart love his country, and fellow-citizens, but only himself and the world; the reason is, because no one can be kept by the Lord in the love of his neighbor, unless he be in some love towards the public; and no one can be in that love, but he who is in the love of use for the sake of use, or in the love of use from use, thus from the Lord. Now because all and singular things in the world were created in the beginning for use, and also all things in man were formed for use, and the Lord from creation viewed all the human race as one man, in whom every one in like manner is for use, or a use, and because the Lord himself is the life of that man, as was said above, it is evident, that the universe was so created, that the Lord is in first principles and in ultimates, also in the centre and in the circumference, that is, in the midst of all, and that uses are what he is in. From these considerations also may be comprehended the omnipresence and omniscience of the Lord.

113. *Since to the Lord appertains divine love and divine wisdom, therefore to him also appertains divine omnipresence and divine omniscience from both, but omnipresence is principally from the divine love, and omniscience is principally from the divine wisdom.* Love and wisdom in the Lord are not two but one, and this one is divine love, which before the angels of heaven appears as a sun: but love and wisdom proceeding from the Lord as a sun appear as two distinct [principles], love appears as heat, and wisdom as light: both these from their origin, which is the sun, act altogether as one, but are separated with angels of heaven and with men of the church; with some of them love, which is heat, is more received than wisdom, which is light, these are called celestial angels and men; and with some wisdom, which is light, is more received than love, which is heat, these are called spiritual angels and men. These things may be illustrated from the sun of the world: in that sun, fire and the origin of light are altogether one, and this one is the fiery [principle] of that sun: from this proceeds heat, and at the same time light, which appear as

two distinct things, but still from their origin they act as one : this one appears in the earth in the time of spring and summer, but they are two distinct things according to the turning of the earth to the sun, and thus also according to reception, direct or oblique : this correspondence is adduced by way of illustration. The case is similar with respect to omnipresence and omniscience ; these in the Lord are one, but still they proceed from the Lord as two distinct attributes, for omnipresence has reference to love, and omniscience to wisdom, or, what is the same, omnipresence has reference to good, and omniscience to truth, since all good is of love, and all truth is of wisdom. The reason why the omnipresence of the Lord has reference to love and good, is, because the Lord is present with man in the good of his love ; and the reason why omniscience has reference to wisdom and truth, is, because the Lord from man's good of love is omnipresent in the truths of his understanding, and this omnipresence is called omniscience ; as in particular with one man so in general with all.

THE END

7

